

Campbell. c. 19



AFRICAN
NATIVE LITERATURE,

OR

PROVERBS, TALES, FABLES, & HISTORICAL FRAGMENTS

IN THE KANURI OR BORNU LANGUAGE.

TO WHICH ARE ADDED

A TRANSLATION OF THE ABOVE

AND

A KANURI-ENGLISH VOCABULARY.

BY

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Princes shall come out of Egypt;
Ethiopia shall soon stretch out her hands unto God.

(Psalm LXVIII, 31.)

TO THE

RIGHT REV. DR. W. HOFFMANN,

GENERAL-SUPERINTENDENT OF THE UNITED CHURCH
OF PRUSSIA,

IN GRATEFUL REMEMBRANCE OF THE HAPPY YEARS DURING WHICH

I ENJOYED HIS LUMINOUS AND ANIMATING INSTRUCTION,

THIS VOLUME

IS AFFECTIONATELY INSCRIBED

BY THE AUTHOR.

PREFACE.

I have now the pleasure of introducing to the friends of Africa, who are interested in its languages and people, the last volume which has resulted from my lingual researches during a five years' stay in Sierra Leone. It connects itself with the Bornu Grammar, lately published, and contains a limited selection from the manuscript literature on which that Grammar is based, and a Vocabulary of the same language. These three parts, the Grammar, the native Literature, and the Vocabulary, will be found to form something complete, as far as they go, in one of the most important Negro languages, hitherto unknown.

The narratives which are here communicated deserve special attention: they are not compositions, formed with difficulty by a foreigner, but they are the work of a genuine Negro mind, both in conception and expression: in them we hear a real Negro tongue speaking to us, we hear tales in the same language, and about the same words, in which they have been told over and over again to beguile many an idle hour in a land where nature's richest bounties are obtained without almost any labour. Here, therefore, the student has the proper means presented to him by which a correct and thorough acquaintance with the language may be acquired. Translations of books (e. g. the Bible), made by foreigners, cannot fully answer this object, and even to tell a native English phrases for the purpose of having them translated into his own language, is a mode of proceeding not quite safe, inasmuch as it often places him in the temptation of adapting his own language to the English idiom: the whole peculiar cast and the minute

features of a language can only be thoroughly learnt. when we hear natives express their own thoughts in their own mother tongue. Guided by these principles, I caused my Interpreters, from the commencement of my Kanuri studies, to tell me, in their own language, any thing they liked, in order that I might commit it to paper, word for word, as it came from their lips. In this manner I gradually collected a manuscript literature of about 800 pages, which constituted a rich material for grammatical investigations, and from which this book communicates a limited selection. There are probably many who will concur with me in the conviction that this is the best and safest mode of studying a new and entirely uncultivated language.

It is hoped that the publication of these first specimens of a Kanuri literature will prove useful in more than one way. Independently of the advantage it offers for a practical acquaintance with the language, it also introduces the reader, to some extent, into the inward world of Negro mind and Negro thoughts, and this is a circumstance of paramount importance, so long as there are any who either flatly negative the question, or, at least, consider it still open, "whether the Negroes are a genuine portion of mankind or not." It is vain to speculate on this question from mere anatomical facts, from peculiarities of the hair, or the colour of the skin: if it is *mind* what distinguishes man from animals, the question cannot be decided without consulting the *languages* of the Negroes; for language gives the *expression* and *manifestation* of the mind. Now as the Grammar proves that Negro languages are capable of expressing human thoughts, — some of them, through their rich formal development, even with an astonishing precision, — so specimens like the following "Native Literature" show that the Negroes actually have thoughts to express, that they reflect and reason about things just as other men. Considered in such a point of view, these specimens may go a long way

towards refuting the old-fashioned doctrine of an essential inequality of the Negroes with the rest of mankind, which now and then still shows itself not only in America but also in Europe. Such views may perhaps be excusable in those who have never heard black men speak except in a language foreign to them and which they had to learn from mere hearing: but when I was amongst them in their native land, on the soil which the feet of their fathers have trod, and heard them deliver, in their own native tongue, stirring extempore speeches, adorned with beautiful imagery and of half an hour or an hour's duration, or when I was writing from their dictation, sometimes ten hours in succession, without having to correct a word or alter a construction in 20 or 30 pages, or when, in Sierra Leone, I attended examinations of the sons of liberated slaves in Algebra, Geometry, Latin, Greek, Hebrew &c. — then, I confess, any other idea never entered my mind but that I had to do with *real men*.

Nor will it be denied that, in addition to the ethnological or anthropological bearing of the whole collection, the *historical* sketches have still a particular interest, inasmuch as they contain information, derived from personal observation, respecting some subjects of natural history, and respecting two of the most powerful nations of Central Africa, the Bornuese and the Phula.*) The account of the last change of dynasty in the Bornu empire is given so fully and satisfactorily that it must always remain valuable in regard to the history of that land. Where all is still enveloped in so much darkness, as is the case with Africa, even such sporadic glimpses of light become of great value.

On account of the more general interest possessed by these narratives, I have accompanied them with an English translation, in order thus to render them accessible also to those who cannot be at the trouble of reading them in the original text.

*) See more about the latter in the Introduction to the *Polyglotta Africana*.

The direct and chief object, however, of the publication of this small native literature is a *lingual* one. If I found it the best and only satisfactory means for obtaining a thorough knowledge of the Grammar, first to spend much time in writing the dictations of natives on a multiplicity of subjects, can it be otherwise but satisfactory for every one else who will study the language to have the means of convincing himself, by his own observation, how far I have succeeded in deducting the Grammar from the materials with which I was furnished, and, as it were, to reproduce it, independently of its first author? By furnishing these specimens of my own working materials, I give up the privilege of being the only competent authority respecting the Kanuri Grammar, and open the way to every student to judge for himself. For the Vocabulary which follows the text contains all the words occurring in the latter, and many more, so as to afford much greater facilities for understanding it than I originally possessed. I would therefore fain hope that this present volume, in connexion with the Kanuri Grammar, may prove a real acquisition from the wide area of wilderness and fallow ground which still remains to be added to the known and cultivated field of *philology*, the highest destination of which is, to yield *translations of God's eternal and saving truth* into all the languages and tongues of the earth.

It now only remains to make a few remarks respecting some particulars.

In the Vocabulary I always give in parenthesis the third person of those verbs whose character (i. e. final *radical* letter) is either *m*, or *n*, or *ñ*, because this is of great importance for the whole inflection.

Of the *quotations*, occurring in this volume, the §§ always refer to my "Grammar of the Bornu or Kanuri Language."

In the Translation of the Kanuri text the words in *pa-*

rethesis are not in the Original, but had to be added for the sake of clearness. It also frequently happened, as is generally the case in translating, that words or modes of expression were to be used in English which are not quite identical with those in the Original, but which will be easily known by the reader, although they are not expressly marked as such.

In regard to the *accent* we must remark that it sometimes shifts its place either for the addition of inflectional appendages to a word, or on account of its position in the context. From the same reasons the *quantity of vowels* also seems to vary. In both respects, however, my Interpreters themselves appeared to me a little uncertain, so that I did not succeed in fully getting hold of the proper laws for these changes. I always marked the accent and quantity of words as in each case my Interpreter's pronunciation seemed to require it. If, in a few instances, the accent or quantity of the examples in the Grammar does not quite agree with that of the text in this book, it is owing to the circumstance, that generally I did not simply copy those examples from the manuscripts, but had them pronounced afresh by my Interpreter as detached propositions.

The *Orthography* of this book is the same as that used in the Grammar, viz. the system proposed by Prof. Lepsius of Berlin in the Pamphlet entitled "Standard Alphabet for reducing unwritten languages and foreign graphic systems to a uniform Orthography in European Letters," and the excellencies of which will become more and more manifest, the longer it is used*), so that one may confidently hope that it will prove the sound and solid basis on which, in time, an agreement and unifor-

*) I much regret that this System was not propounded sooner, so that I might also have adopted it in my *Vei-Grammar* and *Polyglotta Africana*. Happily, however, the Orthography which I employed in those books already so nearly approaches the System of Prof. Lepsius, as only to require some minor alterations.

mity may be brought about in the graphic representation of all those languages which are now being reduced to writing.

In connexion with this topic I cannot omit mentioning one subject which I consider of some importance in regard to the diffusion of the art of reading and writing among uncivilized and savage nations. Since the first year of my stay in Africa, it always appeared to me desirable that, for the purpose of instructing rude and barbarous tribes in the art of reading and writing, where success depends so much on the simplicity of the system proposed, our Alphabet might be considerably simplified, without losing any important advantage in point of clearness and completeness. At present, in introducing the art of reading and writing, we have, in fact, to teach *four* distinct Alphabets: one small and one capital for reading and again one small and one capital for writing, so that, if, *e. g.*, a language requires 20 letters, a child has to learn the large number of 80. Now we cannot be surprised, if savages consider this a rather formidable task and if in consequence they shrink from it. I therefore would suggest that, in all cases where the art of reading and writing has to be introduced amongst an uncivilized nation, *only the Alphabet of small letters, generally used in writing, should be adopted both for manuscript and for print.* This suggestion, if carried out, would not only reduce the letters to be taught to one fourth their present number, but it would also have the additional advantage of rendering writing no longer a different task from reading, and of aiding greatly in effecting orthographical correctness. For by having the different words presented to the eye in always the same external shape and form, both in print and writing, they would so impress themselves upon the mind and memory of the people that they could scarcely help writing them correctly. Then, besides insuring greater orthographical correctness, our proposal would

also most effectually aid in securing *graphic* correctness, and elegance of form. Common people read much more than they write; hence many of them write a wretched hand, although they can read tolerably well. Now if the same letters were employed in print which are used in writing, people would generally write as well as they read, having the printed books always before them as their best caligraphic patterns. It is a fact that people who write Arabic generally write with much more exactness and elegance than people who write English or German, and the simple reason of this seems to be that the former always see patterns for writing before them, when they read their books.

We do not deny, indeed, that Capital letters may be so employed as to become very useful, and that they are a real excellency of our European Alphabets; but we question, whether their usefulness is such as to overbalance the disadvantage by which their retention would be accompanied in introducing the art of writing and reading amongst barbarous nations; for their retention renders it necessary to teach double the number of letters which would otherwise be sufficient. Besides, it is not impossible to insure the advantages of Capital letters in another and simpler way: in print the use of *fat* letters would mark a word as well or better than a Capital; and, in writing, the common small letters might be made higher or broader and thicker. But a correct use of Capital letters or their substitutes, requires an amount of theoretical knowledge from which we must be anxious to dispense a savage tribe, when they become willing to adopt habits of civilization, and consequently we had rather discard the use of Capital letters altogether, without even adopting any substitute in their stead.

I am not aware that there are any other obstacles in the way of this proposal, except the casting of new letter-type; but the expense of this is trifling, when compared

with the advantage which would accrue from it, most languages requiring only about 20 or 30 letters in all. According to the opinion of a practical Printer who has already furnished me with a specimen of such printing, the letters used in writing could be made so small and handy as not to occupy more room in printing than those commonly used. The specimen he produced showed plainly that the practical and mechanical difficulties of this scheme can be easily surmounted.

We sum up our proposal in a few words: — we wish, in the case above mentioned, *to discard the use of Capital letters both in script and in print, and to adopt in printing the letters commonly used in writing.* — From the execution of this plan we expect the following advantages, 1) great simplification, viz. the reduction of the letters to be learnt to *one fourth* their usual number; 2) identification of the task of reading and writing; for by reading we should learn to write and by writing we should learn to read; 3) increased orthographical correctness in writing; 4) a good and elegant handwriting. All this would probably contribute materially to insure a wider and speedier promulgation of the art of reading and writing, and, consequently, the accomplishment of the great and noble work of bringing the everlasting Gospel to all the nations of the earth would be facilitated.

May this and all our doings tend to promote that glorious Cause!

Berlin, October 23^d 1854.

Sigismund Wilhelm Koelle.

TABLE OF CONTENTS.

I. PROVERBS. p. 1—6.

II. STORIES.

1. About Friendship Original p. 7—19.
Transl. p. 122—137.
2. A Priest who had a Heathen Friend Orig. p. 20—24.
Transl. p. 138—143.
3. A Servant of God Orig. p. 24—26.
Transl. p. 143—145.
4. An Old Man who had Six Sons Orig. p. 26—31.
Transl. p. 145—151.
5. A Cunning Girl Orig. p. 31—33.
Transl. p. 151—153.

III. FABLES.

1. A Hen and a Cat Orig. p. 34—36.
Transl. p. 154—156.
2. A Stork and Toads Orig. p. 36—38.
Transl. p. 156—158.
3. A Weasel and his Wife Orig. p. 38—41.
Transl. p. 158—161.
4. A Jackal and a Hyena Orig. p. 41—45.
Transl. p. 162—166.
5. The Weasel and the Hyena Orig. p. 45. 46.
Transl. p. 166—168.
6. A Fowl and a Elephant Orig. p. 47. 48.
Transl. p. 168—170.
7. A Cock and an Elephant Orig. p. 48—52.
Transl. p. 170—174.
8. The Toad and the Rat Orig. p. 52—54.
Transl. p. 174—177.
9. The Lion and the Wild Dog Orig. p. 55. 56.
Transl. p. 177—179.
10. How sense was distributed Orig. p. 56—58.
Transl. p. 179—181.

11. What employment our Lord gave to
Insects Orig. p. 58 — 61.
Transl. p. 181 — 184.
12. A Fable about Serpents Orig. p. 62 — 64.
Transl. p. 185 — 188.

IV. HISTORICAL FRAGMENTS.

1. An Account of Serpents Orig. p. 65 — 72.
Transl. p. 189 — 198.
2. An Account of Locusts Orig. p. 72 — 77.
Transl. p. 198 — 204.
3. The Eagle King Orig. p. 77, 78.
Transl. p. 204, 205.
4. Longevity Orig. p. 78, 79.
Transl. p. 206, 207.
5. An Eclipse of the Sun Orig. p. 79, 80.
Transl. p. 207 — 210.
6. The Bodes Orig. p. 81 — 83.
Transl. p. 210 — 212.
7. Bornu Kings.
- a. King Amade Orig. p. 83 — 93.
Transl. p. 212 — 223.
- b. King Dunoma Orig. p. 93, 94.
Transl. p. 223, 224.
- c. Reign of Prince Ngaleiruma . . . Orig. p. 94, 95.
Transl. p. 224 — 226.
- d. King Ibram Orig. p. 95, 96.
Transl. p. 226, 227.
8. Priest Laminu who is called Sheik.
- a. Priest Laminu prays for the King Orig. p. 96 — 102.
Transl. p. 227 — 233.
- b. Priest Laminu's aspiration . . . Orig. p. 102 — 105.
Transl. p. 233 — 237.
- c. Sheik Laminu as Sovereign . . . Orig. p. 105 — 109.
Transl. p. 237 — 241.
- d. King Omar, Laminu's Son . . . Orig. p. 109 — 114.
Transl. p. 241 — 248.
9. Ali Eisami of Gazir Orig. p. 115 — 121.
Transl. p. 248 — 256.

KANURI-ENGLISH VOCABULARY . . . p. 257 — 434.

Corrigenda.

- P. 184 line 2 read ants *for* ant.
" 185 " 14 " black *for* blaek.
" 189 " 18 " months *for* mouths.
" — " last " hold *for* held.
" 192 " 15 " the *for* on the.
" 193 " 6 " woman *for* women.
" — " 28 " on *for* an.
" 201 " 25 " locusts *for* locousts.
" 210 " 14 " finished *for* finished.
" 223 " 1 " Kanum *for* Kanu.
" 226 " 15 " Deia *for* Dei.
" 227 " 27 " Commander *for* Cammander.
" 233 " 7 " might *for* night.
" 244 " 15 " us *for* us
" 245 " 21 dele, after that.
" 248 " 11 read of Gazir *for* Gazir.
" — " 12 " Magirari *for* Magriari
" 253 " 4 " to the war *for* the war.
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I.

PROVERBS AND SAYINGS.

LACONISMS AND FIGURATIVE EXPRESSIONS.

1. *Nõntsənín kámpunýē lánętsšia, áte gęrgánęmmí,* “if one who knows thee not, or a blind man scolds thee, do not become angry!”
2. *Ágō komándē ntšínłę, dúnōu mánęm, pándęm bágō,* “if thou seekest to obtain by force what our Lord has not given thee, thou wilt not get it.”
3. *Kábū dátšia, kárgun bágō,* lit. “the days being finished, there is no medicine,” i. e. if one’s time to live is completed, no medicine can ward off death!
4. *Ágō fúgubē rámin, nęáfóbē rām bágō,* lit. “thou seest what is before, but not what is behind (thee),” i. e. thou knowest the past, but not the future.
5. *Ángaltę šímłan ganí kárgā, kálālan kárgā,* “wisdom is not in the eye, but in the head.”
6. *Kámpurō ágō yíninya, ká múskōntsibéturō ganáęęm, dúgō šírō yē; wágęya nírō “ágō šímłi” tsęnā, ká múskōntsibétiyē šédārō náptšin,* “if thou givest any thing to a blind man, lay it first upon the staff in his hand, ere thou givest it him; in the next world, when he will say ““thou hast not given me any thing,”” the staff in his hand will bear witness.”
7. *Geđi kánadibēn tsánnāwa,* “at the bottom of patience there is heaven.”
8. *Kām búrgō souártia dęregē áđęmmārō kótši,* “a person being prepared beforehand is better than after-reflection.”
9. *Kām nęmtse bágōtę ši mánántse bágō dábū kām méogubēn,* lit. “he who has no house has no word in society,” i. e. if one is so poor as not to possess a house, no one will listen to him.
10. *Mána kámuyē ndí nemétšia, tilō gónęm, tilō kolónę!* lit. “if a

woman speaks two words, take one and leave the other!”,
i. e. believe only half of what a woman says.

11. *Būryōntse būrgō kenjēribē gauli*, “he is as cunning as a weasel.”
12. *Kāmte agō ūgala kāmō tseḍā, nēmgaḷātē pāttsēgin bāgō*, “if a man confers a benefit upon another, that benefit is not lost (to himself).”
13. *Kānnu kām tseḅui*, lit. “fire devours a man,” i. e. one is in great distress.
14. *Kām dāntse kēli kwōya, śīma nā kānnubērō gērtēgin*, lit. “He draws near to the fire whose meat is raw,” i. e. he who is anxious to obtain an object, gladly uses the requisite means.
15. *Kām kām tserāgeni dūgō āgō nāntsen tšimāgeni*, “one does not love another, if one does not accept any thing from him.”
16. *Tāmā śūgō dīniābē*, “hope is the pillar of the world.”
17. *Lemān śūgō dīniābē*, “riches are the pillar of the world.”
18. *Lemān śūgō rōbē*, “property is the prop of life.”
19. *Sōbā tšīrēbē mūskō ndin tei!* “hold a true friend with both Your hands!”
20. *Kārgenēm kāmūrō yīnūa, nīgā ntšētsō*, “if thou givest thy heart to a woman, she will kill thee.”
21. *Kūgui tīmī lītšā, wu nīgā beāntseškin*, “I will pay thee, when fowls get teeth.”
22. *Kārgētē, śīma kām kāmūrō tsātīn, śīma kām tsānnārō tsātīn*, “it is the heart that carries one to fire or to heaven.”
23. *Kām kārgen kām tseḅēte śīma kērdīgō*, “he is a heathen who holds another in his heart,” i. e. who bears malice.
24. *Kām nemē ān wūrābē tsātserānīte nemē kītābubē tšētserāni, kām nemē kītābubē tsātserānīte, nemē kōmāndēbē tšētserāni*, “he who does not believe what old people say, will not believe the sayings of the book; and he who does not believe the sayings of the book will not believe what our Lord says.”
25. *Ajī nēmketšindō yāyē, wōte kārgenēmga kāmūrō yīnmī!* “whatever be Your intimacy, never give thy heart to a woman!”
26. *Kāliāē ājī nēmgaḷāntse yāyē tātānem dibīgō tseḅenī*, “whatever be the goodness of a slave, he does not come up to a bad son.”
27. *Kāliā āgō kāmmeršibē gauī: kāliārō mešānēmā, śīma nīgā*

ntšétsō, “a slave is not a thing to be trusted: if thou trustest a slave, he will kill thee.”

28. *Kām yántse ganávāté áširtse tsakkáta*, lit. “one who has a younger brother, his secrets are covered,” i. e. he has a confidential friend.

29. *Kámte agó ngala díniā, állāyē ngalān nívō patsártšin*, “if one does good, God will interpret it to him for good.”

30. *Komándē kámmō lemán tši yāyé, táta bágō kwōyá, lemántē má-nāntse bágō*, lit. “if our Lord gives riches to a man and there are no children, the riches have no word,” i. e. they have no meaning, no object, no value.

31. *Kām komándē táta tšínuāma, áširtse állāyē tsáktšenamágō*, “the man to whom our Lord gives children, his secrets God covers.”

32. *Ágō jūgubēté, komándē genya, úgúdō dábū kúrūgūamai tsúruí bágō*, “as to what is future, even a bird with a long neck cannot see it, but God only.”

33. *Díniā yermánem bágōrō, yermánemma ngálgō*, “since thou hast no benefactor in this world, thy having one in the next will be all the more pleasant.”

34. *Kām yántse tsaubúna bágōya, šigā wáladai tsátin*, “he whose mother is no more, him distress carries off.”

35. *Kām áširtse kámmō gúltsegū, kámmūte šigā tsábā šetánbērvō tšéakō*, “if a man tells his secrets to his wife, she will bring him into the way of Satan.”

36. *Kámmūyē tsabá ngalārō kámmūya tsákin bágō*, “a woman never brings a man into the right way.”

37. *Kām kánā kúguibē ntšétsōma bágō, sai álla*, “no one can kill (i. e. satisfy) the appetite of fowls, except God.”

38. *Ágō díniānyin kóron kírnyinuō tátā tserágenāgō bágō*, “nothing in the world loves its young more than a female slave and an ass.”

39. *Ni tálagā kwōya, áte gálfū sōbánemmi!* “if thou art poor, do not make a rich man thy friend!”

40. *Nusótōrō lénemū, áte pátō gálfubēn tsámmemmi!* “if thou goest to a foreign country, do not alight at a rich man’s house!”

41. *Búltrwō dlnā wátsi tsábālan*, lit., "it became day, whilst the hyena was on its way," i. e. one's strength was broken before he had gained his object.
42. *Wūma mei "tšigā kamágunbē"*, lit. "I am king Elephant-bag," i. e. I am a king so strong that I could carry an elephant in a bag, or I am so powerful as to think nothing too difficult for me.
43. *Wu tawánǵi dúgō tsábālan wúrō^{*}dlnā wásegi*, lit. "I arose early, but the dawning day overtook me on the way," i. e. I married a wife in early youth but had no children by her.
44. *Kanuwári nōñemmi kwōya, kanuwáte nōñemībá?* lit. "if thou doest not know hatred, doest thou know indifference?" i. e. how is it that thou didst not see that I do not love thee, even though thou didst not find out that I hate thee?
45. *Wu gǵsgū ganá rúskē, kolóngē, kúra gónǵimba?* lit. "if I see a small tree, shall I leave it and take a large one?" i. e. if I have a chance of marrying a young man whom I may easily manage, should I pass him by and marry one who is too strong for me?
46. A certain man took a long journey on which he first passed a rich man who had many children all of whom were girls. He saluted him, saying "*ába tǵlaga wúse!*" i. e. "poor man, how art thou?" This man was vexed on being called poor. He next passed a poor man who had many little children all of whom were boys, and him he saluted, saying: "*ába gǵlifu wúse!*" i. e. "rich man, how art thou?" This man was vexed on being called rich. He next met a man who had neither wife nor children and in the evening went to sleep in a pitch-dark house, without lamp: him he saluted, saying: "*ába kám-pū wúse!*" i. e. "blind man, how art thou?" This man was vexed on being called blind. At last he met a man lying under the *kángar*-tree which has very long and sharp thorns: him he saluted, saying: „*abá kōa ngúrdeǵi wúse!*" i. e. "lame man, how art thou?" This man was vexed on being called lame. When the traveller returned, after a long time, he visited these men again and addressed each by the directly op-

posite title; but then they were again vexed, since, during his absence, the prophecy contained in his former addresses had become realized.

47. A certain man had a most beautiful daughter who was frequently courted. But as soon as the suiters were told that the only condition on which they could obtain her was to bale out a brook with a groundnut-shell, they always walked away in disappointment. However at last one actually tried to fulfil the condition and he obtained the beauty; for the father said: "*Kām dgō tsūrū badīšīa tšidō,*" i. e. he who undertakes what he sees will do it.
48. Once in a famine a woman asked her husband to attend to the food on the fire, while she was going to fetch water. On her return she found him skimming off the foam, without being observed by him. After he had filled a calabash with foam, he hid it somewhere, supposing it to be the best part of the food. The woman did not let him know that she had seen him. But at dinner, when her husband, trusting in what he had hid, said to her "give me only a little and let our children have plenty," she said to him: "*abántsa úte bilgurō bigela gillemmi!*" i. e. "father, do not call spray spring!" He did not understand what this meant till he went to eat what he had put aside for himself, and then found the calabash empty.
49. The question was once asked: "*kāmūnyin kōdūgānyin ndántsa ngúbugō?*" i. e. who are more in number the women or the men? One answered: "*kōdūgāma ganāgō, kāmūma ngúbugō: dgō kāmūga ngúburō tšēdenāté, kōdūgā māna kāmubē pántšinté šīga kāmurō tamīssagei, atēmārō kāmūte ngubū,*" i. e. men are the minority, women the majority: the reason why there are more women is this that men who listen to what women say are counted as women.
50. The Phula once sent the following message to the governor of a town: "*kōu hēlāmu Tsárāmi Dáduimāté tēgeru tšebá dūgō ándi šīrō keám yátē dīnyē yēyogō!*" lit. "May Sarah's son, the Governor of Dadui make dumplings, till we come and bring

him milk and mash them that we may drink it together!" This message refers to the Pulo practise of mashing dumplings in milk and then drinking it and its meaning is: „prepare thyself for war, for we are about to attack thee!"

51. The Bornu Governor sent the following message to the Phula: "*sándi kōāngā kwōya, ísa, ŋgō bérī dēnggana, kálū tsáǵūte, wāa sandyūa buiyē!* lit. "if they are men, let them come; behold I have cooked meat, let them bring the sauce, that I and they may eat it!" i. e. I am prepared for the battle, we will have it as soon as Ye come!
52. *Šintse tilō diniān, tilō lairan,* lit. "he has one foot in this world and one in the next," i. e. he has one foot in the grave, or he is in imminent danger.
53. *Ándi ŋǵáǵō lukránben bónyē,* lit. "we shall sleep behind the Coran," i. e. we shall feel secure after an oath is taken.
54. *Kǵlāntseǵlun dáǵǵī,* lit. "I stand on his head," i. e. I surpass him.
55. *Wúte dáǵbūndon wu báǵō,* lit. "as for me, I shall not be in Your midst," i. e. I will have nothing to do with You.
56. *Kárgeni nā tilon náǵtseni,* lit. "my heart did not sit down in one place," i. e. I was uneasy, disquiet.
57. *Tǵǵini ámtši,* lit. "my skin is cold," i. e. I am sad, grieved.
58. *Tši mánārō* or *lebálārō yákéskin,* lit. "I put my mouth into a matter or dispute," i. e. I meddle with it.
59. *Álla kámurō kǵlāntse tšin,* lit. "God gives a woman her head," i. e. God gives safe delivery to a woman
kámū kǵlāntse tseǵáǵlín, lit. "a woman obtains her head," i. e. a women is safely confined.
60. *Péǵǵā gǵreǵskin,* lit. "I tie a face" i. e. I pull a long face, I look displeased, dissatisfied.
61. *Mánāndē ŋǵáǵlma tsábū tilon tsúlǵǵeni,* lit. "our word never left one and the same road" i. e. we never fell out or disputed with one another.
62. *Sáǵndi mánāntsa nā tilorō tsasáǵe* or *ǵanútsǵǵu,* lit. "they put their words in one and the same place," i. e. they are of one mind, they are agreed.

II. STORIES.

1. *Mána n̄emšóbábē.*

Tátōa s̄andi kām 'di ganāntsān sōbāgāta. Sōbāgatányā, tilō, abántse gálifū, tilō, abántse tálaga. S̄andi ndi n̄emsōbāntsu tsádin, d̄igō s̄andi wurágeda. Wurágedányā, nā kāmubē tsātī. Ketényā, t̄ata gálifubē létse, p̄erō kuyángū yásse n̄igā tséde, gótši; k̄urū wólte, kāmū k̄ura tilō n̄igā tséde, p̄erōu kām yásgurō f̄óktsegī. F̄ókkigényā, kāmūntse kām d̄egurō wóltsī. Ši kāmū d̄eguarō wolgányū, t̄atu t̄alagābē kāmū tilōma nāntsen bágō: abántse tálaga. Šyūu t̄ata gálifubē sōbāntsūa létsei, n̄emsōbāntsu tsádin. S̄andi n̄áptsāna, s̄aga tilō, ndi kitényā, t̄ata gálifubē sōbāntsega bóbōgonō; bóbōtse, nāntsurō kadínyā, “sōbāni, w̄ua nyūa ḡánān n̄emsōbānde d̄iyen, d̄igō wurányē, nā kāmubē k̄itiyē; k̄itiyēndeā, ni p̄āndon lemán bágō, kāmū mátsamma, wu p̄ānden lemánwa: kāmū d̄ége n̄igābē p̄ányin 'bētši, ni tilōma n̄anemin bágō, wu n̄irō k̄ū búgō tilō ntsekk̄éliskin; ntsekk̄éliskū, áte ndumārō ḡullemmī, k̄āts̄ir̄ítšia, áre p̄ānirō!” kónō t̄atu gálifubēyē sōbāntsúrō. T̄ata t̄alagābē mána sōbāntsibē p̄ántši. P̄āngányū, d̄iniā k̄āts̄ir̄igányā, t̄šitse, nā sōbāntsiberō kádiō; kadínyā, sōbānts̄iyē: “búgō n̄irō ntsekk̄éliskinté, áte ndumārō ḡullemmī! kullō rátal ūgu n̄irō ntšiskē, l̄enem, kāmūni kām d̄égesō tilō tilōn sandiyā kōre: ‘w̄ugā s̄erágembá k̄errágō áš̄ir̄bērō?’ n̄em kōrem̄ia, áte n̄igū ntserágenaté áre w̄urō ḡullé!” kónō t̄ata gálifubēyē sōbāntsúrō. T̄ata t̄alagābē mána sōbāntsibē p̄ántse; bunyégányū, t̄šitse, nā sōbāntsiberō kádiō. Kadínyā, sōbāntse š̄irō kullō rátal ūgu t̄šō; kulōntse ts̄emāge, p̄āntsurō létši. L̄égányā, t̄ata gálifubē t̄šitse, nā kāmūntse kām d̄egiberō létse, kāmūntse kām d̄egurō: “wu k̄ū belamás̄irō l̄eneskin” tse, t̄šitse, p̄átō sōbāntsiberō létse, gerātī: šyūu sōbāntsūa búrgōntsa tilō, kāmūa s̄andi n̄ótsāní; “kóantsa belamás̄irō l̄egónō” tsa k̄argū.

Táta túlagábē mínu sǒbāntsibē pántse, kúllǒntse rátal úgu gǒtse, pátō sǒbāntsibērō kádiō; kadínyā, búrgon pátō kámū kúraberō lēgónō. Lēgányā, kámū kúrágū kigǒrénýā, “wúgā serágemba?” tse, kámū kúrājē: “wúte nígā, serágembá? neminté, nyúa kóányúa nemganándon sǒbā díwī, wuránū, nū kámūbē tílū, kámuārō wóllū, wu nandígā ntsáruskin, kū kóāni páton bágō naŋga, ni tšínem, búnyē ísem, wúgā serágemin nemin, wúte nígā ntsírágēsjaní; ni sǒbā kóānibē ntserágēskiū, wāgēya fúgū kómāndlébēn úgalā ganí,” konō kámū kúrājē tátārō.

Táta mána kámū kúrabē pāngányā, tígíntse ántšī, kúllǒntse gǒtse, pátō kámū kúrabēn tsúlūge, pátō kámū ganábērō lēgónō. Lēgányā, kámū ganáyēga kigorō, kungórō kámū kúra tsugǒrenāten, kigorō. Kigǒrénýā, kámū ganú mána kámū kúrājē nemētšenáté šitēmā kámū ganáyē nemētse, pántse. Táta mána kámū ganábē pāngányā, mána kámū ndibē pántšī, ndí gáptse. Ndí gáptsenáté, kúrū létse, tílō kigorō: “wúgā serágemba kerrágō áširbē?” tse, kigǒrénýā, kámuyē: “wúte nyúa kóányúa ganándon nemisǒbā díwī, wurágou, nū kámūbē kíťū, kábū tílōma mánāndō wáťeni, wu nandígā ntsáruskin, nū tílon búwī, nū tílon yáwī, wu ntsáruskin, kū kóāni páton bágō naŋga, wúga serágemin nem, ísem díńúa búne wúga súgǒremin, wúte nígū ntserágēskin bágō; wu nígā ntserágēskiū, komāndē tsírágēni, ágō kómāndē tserágēnite wu dískin bágō,” kónō kámū tíloyē tátārō. Táta mána kámūbē pāngányā, tígíntse ántse, kúllǒntse gǒtse, nem kámūben tsélugī. Kílǒgényā, mána kámū gásgibē pántšī; tílō gáptse. Pátō tílō gáptsenáberō, bunyégányā kúllǒntse gǒtse, lēgónō. Lēgányā, kámū pántsen tílǒntse náptseua; táta létse, kámū lāfíagónō. Lāfíagányā, kámū tátabē lāfíā kímogō. Kímāgényā, tátayē kámurō: “wu nānénmō áširnyin kádískō,” kónō kámurō. Kámuyē “áfi mánemín?” gányā, tátayē “wu nígā ngírágēsķō kerrágō áširberō,” kónō tátayē kámurō. Kámuyē “kerrágō áširberō skírágem kwōyá, wúyē nígā ntserágēsķī; áte áširndē dēgan pántsāni!” konō tátārō kámuyē. Táta mána kámūbē pántse, kúllǒntse rátal úgu kámurō tšō. Kámū kúllō nū tátabēn tsémāge; táta tsúlūge, pántsurō létšī.

Lēgányā, sǒbāntse pántsen núbgata, šígā guréťšin; sǒbāntsúrō: “sǒbāni, mána áširbē wúrō gúlesem léné, dē! tsámmtáté wu lénēsķē, kámūnem dēgusō kigǒrēsǵányā, yásǵeté mánānite wátsei, tílō kigǒ-

reŝgányā, mána ŝigā kóreŝggnāté, ŝi kaŝáttŝi tŝe, wúrō gulgónō”. Sóbāntŝiyē “ni ŝumōnémman nígalārō pánemī, nígā káŝadentŝi gonō? ŝi nígā káŝadentŝi kwōya, báŝia, díniā káŝŝirítŝia, áre pānirō; ni pānirō iŝemīya, kāmūtēga, lebálārō táŝkīa, lebálāndéturō áte tŝi yá-keŝmī, andígā wúŝāné!” kónō táta gálifubēyē sóbāntŝirō. Táta tálagābē mána sóbāntŝibē pántŝe; díniā káŝŝirígányā, lókte máŝena kómbubē kítényā, tŝítŝe, pátō sóbāntŝiberō légonō.

Lēgányā, kāmū sóbāntŝibē máŝena tŝúgūtē, fúgūntŝan ganátŝe, níkí tŝúgūtē, ganátŝe; kāmū pāntŝirō wólte létŝi. Tátōa kómbūntŝa badítŝei, kómbūntŝa tsábui; dāgányā, níkíntŝa tsáŝā; dāgányā, múŝ- kōntŝa túltŝa, dátŝi. Dāgányā, táta gálifubē kāmuntŝe bóbōtŝe, nāntŝirō kádiō. Kadínyā, tátayē kāmurō: “wóltené, léné, níkí kérmāma kúte, wu kaŝaltéŝkē!” kónō tátayē kāmurō. Kāmuyē tátārō “ni wúrō níkí kérmāma kúte neŝinté, ni wu kírnembá? wúyē kām bē nígei, wúrō yileŝegeŝmín?” kónō kāmuyē kóāntŝurō. Kóā mána kāmubē pāngányā, gergátŝi; gergágányā, tŝítŝe, kāmūa lebála badítŝei; badí- gedányā, kāmū burgótŝe, kóagā rarátŝi. Kóā rarátē kāmubē pān- gányā, rarátēte, kárgentŝiyē tŝurō wátŝi keŝrará kāmūtibētē. Kóā tŝi peŝemgányā, kāmurō “tŝíné líge pányin, wu nígā wántŝeŝkī; pāndórō léné! ndúyāye kām nígā ntŝeráge níyē rágémīya nyúa ŝyúa lénem nánnógō! wúte náten fúgun níró kāmū neŝkē, pányin nám- neŝm nígā ntŝirusganí ŝimnyin: kām beŝlabētē nígáŝō wúgā logótŝeiyā, nígā ntŝerágeŝkō tŝa, logóŝeiyā, wu logótentŝa pāngin bágō; wu wán- tŝeŝkī tsáŝganátē*) tŝíremārō wu wángoŝkō, léné kóāneŝm rágémīna máné! wúte lám̄bini bágō nilan, ágō rágémī mā dé!” kónō kóayē pérorō.

Pérorō mána kóāntŝibē pántŝe, káreintŝe nígáŝō gótŝe, pátō kolótŝe; pérorō pántŝarō létŝi. Lēgányā, abāntŝurō “wu kóānyāa lebála dtýē, wúgā ŝi wáŝi tŝe yóguŝe, kāmneŝm rágémīna máneŝm nánné! tŝe, yó- guŝe, pántŝen káreini gónge, lígeŝkē, kádíŝkō pāndérō,” kónō péroyē abāntŝurō. Ába pérobē mána pérorōntŝibē pāngányā, ráŝíde kām 'di bóbōtŝe, ŝyúa yáŝge, pérorōntŝe bóbōtŝe, sándi kām déguŝō pátō kóabē pérorōntŝibērō légeda. Légedányā, kóā pérobē ŝi nábgata pántŝen. Léŝta, géptŝei; geŝgedányā, ába pérobeyē kóā pérobērō “tátāni, áfi

*) see § 253, 2 of the Grammar.

nyúu p̄r̄onyúu f̄ogentsú. gáulū, p̄r̄ōni yōnnem, nānirō l̄gónō?” kónō ába p̄r̄obeyē tátārō. Tátayē ába p̄r̄oberō “abáni, p̄r̄ōnēm wúu s̄óbányúu námnyēna dúgō andirō máscnū tsúgūtē, níkí tsúgūtē, masenándlē buiyē, níkíndlē yéyē, múskōndē túllē; dāgányā, šigā bóbōnēskē, nānirō kadinyā, wúyē šigā nōteskē: léné, níkí kútē, kasaltéskē gasgányā, ši wúrō: wu kiruembá? wáyē kām bē nígadi, wúrō yileségemin? kónō p̄r̄ōnēmyē šim s̄óbāniben, nōngurō sákí; átēmárō wu šigā wánteski nēskē, šigā yōnneskē, pāndórō l̄gónō,” kónō tátayē ába p̄r̄oberō. Ába p̄r̄obē mána tátābē p̄ántse: “tātāní, p̄r̄ōnitégā tsiremárō wánem, šigā yókkam, pānemin tsiremárō yókkam kwōyá, p̄r̄ōnité, bálíma kóu nāntsúrō — nígirágeskō kāmū nígāberō tse — ts̄iya, kóangáñi tsō yāyē, p̄r̄ōniyē tserágenáté nígántse tsédin, ní páné!” kónō ába p̄r̄obeyē tátārō. Tátayē ába p̄r̄oberō “abáni, wu máuānem gásō pāneskí; p̄r̄ōnem bóbōné lénógō pāndórō! wútē, bálímu p̄r̄ōnem kóu tserágena tsúruiya nígántse tséde, wútē lám̄bini bágō; ágō tseráge tséde!” kónō tátayē ába p̄r̄oberō. Ába p̄r̄obē mána kóābē p̄ántse, létse, šyúu p̄r̄ōntsúu p̄antsān náptsei. Nabgedányā, táta gálifubē šyúu s̄óbāntsúu búrgōntsu tilō, ábu p̄r̄obē šyúu p̄r̄ōntsúu nōtsāni; sándi náptšana.

Kántāge tilórō nabgedányā, táta gálifubē s̄óbāntsegā bóbōtse; s̄óbāntse nāntsúrō kadinyā, “léné p̄r̄ōtibē abántse kóre, yántse kóre, ‘p̄r̄ondō kámurō ráskí’ nem, kóremūa sándi p̄r̄ōntsagā bóbōtsa, tsógōre, nígā ntserágí tsénia, ní wóltené áre, wúrō gúlesené, wu pāngē!” kónō táta gálifubē s̄óbāntsúrō. Sóbā, táta tálagābē, mána s̄óbāntsibē p̄ántsi. Pāngányā, táta tálagābē tsítse, pátō p̄r̄osóberō l̄gónō. Lēgányā, ába p̄r̄obēgā bóbōtse, yā p̄r̄obēgā bóbōtse; kashínyā, tátayē ába p̄r̄oberō: “abáni, wu nāndórō kádiskō, p̄r̄ondōtē kóu bágō, wu šigā — wúgā serágí kóu nígāberō tsénia — wu šigā rágeskí kāmū nígāberō: šigā kórogō! wúgā serágí tsénia, wu pāngē,” kónō tátayē ába p̄r̄oberō. Ába p̄r̄obē mána tátābē p̄ántse, p̄r̄ōntsegā kígorō “p̄r̄ōní, nígō kóu áte nígā ntserágí kāmū nígāberō, gonō; ní šigā rágemī kwōyá, širō gúllé ši p̄ántse,” kónō ába p̄r̄obeyē p̄r̄ōntsúrō. Péroyē ábāntsúrō: “kóu áte wu šigā nōnesgana, ganāntsān šyúu kóányúu s̄óbāntsu tsádin, dúgō wurágeda, wu rúsgana; kóu tsítse, nānirō nígarō wúgā skirágō tse nānirō ísenáté, ši serágí kwōya, wu šigā rágeskí: abáni, širō

güllé, wólte, létse sabarátę, íse, nigānde dīyō, wu kasánneskī,” kónō péroyē abántsuro. Ába pérobē yā pérōberō: “ni mána tátátīyē nemétsenáté pánemba? mána pérōnémyē nemétsenáté pánemba?” kónō kóayē kámurō. Kámuyē: “wu neméntsa pángi sándi ndlibēsō: pérōtúa tátátúa létša nigā tsádīa, — tátátę, šyúa kóa pérōnibēwa gánān nemsóbā tsádin, wurágeda, kú táta íse, pérōni nigārō kirágō tse, wu širō yiskē, létse, nigā tsédīa, — wúrō nóh-gūa, dgō nónguátę wu rágesganí,” kónō yā pérōbeyē ába pérōberō. Ába pérōbeyē kámurō: “ni áji lámbonem? pérótę, ndú rōntsiyē tserágiyāyē, — wúa nyúasó, lámbindē bágō, — létse, nigāntse tséde!” kónō ába pérōbeyē yā pérōberō. Yā pérobē mána kóantsibē pántse, náptši pántsen. Táta tšítse, pántsārō wólte, íse; kadínyā, nā sóbāntsiberō létse, sóbāntsúrō: “sóbāni, nā wúgū sunótemmáturō wu lēgasgányā, ába pérobē bóbōneskē, nānirō kušinyā, wúyē sandirō: ‘abāni, yāni, ágō tilorō nāndorō kádiskō’ gasgányā, sandīyē wúrō: ‘áfirō kádīm?’ gedányā, wúyē sandirō: ‘pérondóte, ši kóa bágō pāngasgányā, atemārō nāndorō íseskē: pérōndógū kórū, wúgū kóu nigāberō serági tsénīa, wu šigū rāgéskē nigārō’ neske yā pérobēwa ába pérobēwa kigōresgányā, sándi pérōntsa bóbōtsa, šimnyin kēogōrēnyā, wúgū serági gonō, ‘léné, sabarátēné, wóltené are, nigānde dīyē!’ tse péroyē; wólteskē nānémō kádiskō,” kónō táta túlagābē sóbāntsúrō.

Sóbāntse, táta gálifubē, mána sóbāntsibē pántse, sóbāntsúrō: “sóbāni, nite sóbāni tširebē: pérótę, rōnémyē tširerō tserági kwōyá, báliya sébā are, kúllō rátal pīndi ntšískē, kátsumū rágemman sabarátēskekē, kúllōnem rátal pīndi gōnem, léné, nigāndō kāmūnemmu málam gōniyē tséde, kāmūnem tséné, kúte pānémō: kāmūnem pándēmīa, wúa nyúa nemsóbānde kētšitši,” kónō táta gálifubē sóbāntsúrō. Sóbāntse mána sóbāntsibē pántse; dīnīa wāgányā, táta tšítse, nā sóbāntsiberō kádiō. Kadínyā, sóbāntsúrō: “wú sabarátēskekē dátši, nā bisgū nírō gúlesganáturō,” gányā, táta gálifubē tšítse, kúllō rátal pīndi tátārō tšō, kátsumū ŋgalā ŋgalān sabarátse dgányā, táta kúllōntse rátal pīndi gótse, tsábā bēla kámusōbē gōgonō; gótse, ši létse; bēla kámusōbē kibāndényā, pátō kámusōberō létse, ába kámuberō: “abāni, ŋgō wu, wúa pérōnémma nigāndē ndēorō, wu kádiskō,” kónō ába pérōberō kóayē. Ába pé-

robē mānu kóabē pántse, pērōntségu bóbōtse, yā pērōntсібē bóbōtse, pērō yāntśúa tsa, nā abāben nubgedányā, abáyē yā pērōberō: “ńgō tātā pērōndégā kāmū nigāberō kirágeskō tse, íse, andígū sógōrenāté, ši ńgō sabaráte nigārō tśi: pērōněmmō manágené, ši tátātégā tśirēmārō kirágō kwōya gúltse, šyúa tátāwu sandígā nā málam gōniberō yáskē, málam gōnīyē nigāntsa tséde,” kónō ába pērōbeyē yā pērōberō. Yā pērōbē māna ába pērōbēgu pántse, pērōntséga kígorō: “pērōní, ni māna abānemyē nemētse-nāté, ni pānēmábá?” kónō pērōntśūrō. Pērōntśiyē: “yání, māna abānīyē nemētse-nāté wu pānēski: tātā tśitse, sabaráte, nigānderō nānīrō ísenāté, māna gaulé bágō; abāni tśitse, fúgurō kótse, wúa tátāwu šígū ńgáfon geiyē, nā málam gōniberō sásate, málam gōnīyē nigānule tséde!” kónō pērōyē yāntśūrō. Yā māna pērōntсібē pántse, ábu pērōberō: “abāndē, ni māna pērōněmbē pānēmábá?” Ába pērōbē: “wu māna pērōnībē pānēski, dánógō dúgō kálugāni góńgē, yāńgēni gérēskē, tsógāni góńgē, súnōni šinīrō yákēskē, káni góńgē, fúgurō kóńgē, lényogō nā málam gōniberō!” kónō ábu pērōbeyē pērō kóantsūārō. Pērō, šyúa kóantsúa abāntsa gurētsei; abāntsa nēntsūrō gáge, kálugūntse gótse, tsémū, yāńgēntse gótse tsergérē, tsógāntse gótse kálāntselan ganátse, súnōntse gótse, šin-tsurō tsáke, kántse gótse, dégārō tsúluge, fúguntsārō kótse, sandígū bóbōtse, pátō málam gōniberō ábgāta.

Abgātányā, sándi létša, nā málam gonībē kebandžnyā, ába pērōbē málam gōnīrō salāntsege; málam gōnī sálamāntse tsemāgényā, nā málam gōniberō létse, kóá málam gōnīrō mískō tśō, šyúa málam gōnyúa láfiúta. Láfiá dāgányā, kóuyē málam gōnīrō: “málam, wu nāněmmō kádískō” ganyā, málam gōnīyē: “áfí nányin mánēmin?” kónō širō. Šiyē: “pērōni áten, tátā áten sándi tarágī geda, wūrō gúleskēda; wūyē: ‘nánli teráguwī kwōya, árogō, nandígā nā málam gōniberō ntsásuskē, málam gōnīyē nandígā ntsógōre, kasānnuwī kwōyá, málam gōnīyē nigāndō tséde nandīrō,’ neškē, sandígā nāněmmō kí-guskō,” kónō ába pērōbeyē málam gōnīrō. Málam gōnī māna ába pērōbē pántse; pērōa tátāwu bóbōtse, nūntsūrō kašinyā, málam gōnīyē búrgon tátāgū kígorō: “tátāni, pērō áte ni šígā tśiremārō rágemī nigārō?” tse málam gōnīyē tátāgū kígorō; kígorényā, tátāyē málam gōnīrō: “abāni, wúte pērōte tśiremārō kirágeskō nigārō,”

kónō tátayē málam gōnirō. Málam gōni mána tátabē pántsi; pāngányā, wólte pērōga kígorō: “yáe ganá, ni tátū átē tsírēmárō rágemī šigā, kóānem nígāberō?” tse málam gōniyē pērōga kígorō. Pērōye málam gōnirō: “abáni, tátátē wu šigā tsírēmárō kóāni nígāberō kirágeskō,” kónō pērōyē málam gōnirō. Málam gōni mána pērōbē pāngányā, létse, nemtsúrō gáge, kálugüntse sálābē gótse, tsēmū yāngēntse súlābē gótse, tsógāntse sálābē gótse kalántsēlan ganátse, súnōntse sintsúrō tsáke, kitábūntse nígābē gótse, múskōn tsétū, nemtsen tsúluge, nā pērō kóāntsúa dāgátāberō kádiō. Nántsārō kadinyā, “wu nāndórō tseskī, nígō kitábū átē rúba? mána búrgo neményenātē nígāsō yētserásganī; kérmāma mána tsírētē nándi neménuwīa wu yētseráskē, nígāndō dískīn,” kónō málam gōniyē pērō kóāntsúārō. Pērō kóāntsúa mána málam gōnibē pántsa, “aba málam, andíte nānémō — tsírēmárō terágē, nígāndē dé nyē — nānémō kásyē, ándi kasáttendē kwōya, nānémō tsásyēbá?” kēda pērō kóāntsúa málam gōnirō. Málam gōni mána pērō kóāntsuābē pántse, tsítse, dátse, mána tsúrō kitábubēn degána sandirō karátse; sándi pāngedányā, málam gōniyē sandirō: “mána tsúrō kitábubē nandirō karáneskē pánuwātē, nándi kasánnúbá?” tse sandirō; sandiyē: “ándi kasánniyē” tsā málam gōnirō. Málam gōni mánāntsa pántse, nígāntsa tséde; dāgányā, táta kúllō málam gōnibē nígā tsédenābē rátal píndi tsetúluge, málam gōniga beátse; málam gōni kúllōntse tsémāge; kúllōntse tsémāge dāgányā, kákāde ganá lífūntsen tsetúluge, sandirō rufútse, kérkertse kóārō kéinō, “nígō, tágarda nígānémbē” tse. Kóā tágardāntse múskō málam gōnibēn tsémāge, kámūntse tsétsē, bēlāntsārō légeda. Lēgedányā, táta kámūntse nemtsurō tsáke, šyúa kámuntsúa náptsei.

Napkedányā, díniā wāgányā, táta tsítse, nā sóbāntsíberō légonō. Lēgányā, sóbāntsúrō: “mána wúa nyúa neményenātē tsírētši: pērōtē wūgā tserági tse, wúa šyúa abāntšiyē nā málam gōnibērō sásáte, málam gōni andigā sógorē, ándi kasánniyē, nígāndē tséde, wúa kámūnyúa pāndérō kásyē; wu tseskē, labár nígā díyēnābē gulentséskin yē; atēmárō nānémō kádískō,” kónō tátayē sóbāntsúrō. Táta gálifū mána sóbāntsíbē pāngányā, kárgentse kétsi, sóbāntsúrō: “bínyē yāye áre nānirō, kái yāye áre nānirō! wúa nyúa, nemésóbāndētē díniā átēn kām pártēma báqō, sui úllu; léné,

pañemim námné, nyúa kámünémwa ñgalārō námnógō dúgō áyō állāye tsédin ruigō,” kónō táta gálfubē sóbāntsírō. Táta tálagábē ši mána sóbāntsibē pántse, létse, kámuntsúa pántsān náptsēi. Napkedányā, kántāge lasge, ndi, yásge, úgurō nábgēda; nabgedányā kāmū pálti; palgatényā, kóa kāmū tsúrui; tsúruiyā, kāmū palgáta, ši nábgata tsúrui, ndúmārō gúltsēni, kāmūni páltēnā tse. Pérō kántāge legár kábū legárwa kitényā, kāmū táta tsámbi; táta keāmbúnyā, táta kēngalī širō állayē tšō. Kóa kámüntse táta tsámbūna kirúnyā, tšítse, nū sóbāntsiberō légonō; létse, sóbāntsírō: “sóbāni, kāmūni állayē kalántse tši,” kónō sóbāntsírō. Sóbāntsíyē “áji pándem?” tse, šiga kígorō; kígorényā, šiyē sóbāntsírō: “táta kēngalī pándeskō,” gonō sóbāntsírō. Sóbāntse labár táta kēngalibē pángányā, kunótin; “sóbāni állayē šigā ñgúrñōtši” tse kunótin.

Sóbā, táta tálagábē, pántsurō wólti. Wolgatényā, táta gálfubē tšítse, ñgalārō tšífi, káni tšífi, kúgui ñgúburō tšífi, ágō kómbábē ñgásō gótse, pátō sóbāntsiberō keātényā, sóbāntsírō: “ñgalārō átēn, káni átēn, kúguiényin, kómbāányin ñgásō wa nírō ntšiskī, tsū tátāngēmbē nírō — ām wúra bóbōñem — tsáde!” kónō táta gálfubeyē sóbāntsírō. Sóbā mána sóbāntsibē pántse; kábū túlur kitényā, málam tilō bóbōtse, ñgalārō debátse, káni debátse, kúgui ñgásō debátse, árgem nyétsa, bérī ñgúburō détsa, dā ñgalārōben kániben, kúguiben ñgásō détsa, ām wúra bóbōtsa, tsū tátábē tsáde. Dāgányā, bérīnyin dányin ñgásō tságūte, fúgū ām wúraben ganátsa. Ām wúra kām tilō bóbōtsa, kām tilō tšítse, bérī ñgásō tsegēge, ām wúra bérī tsábū. Dāgányā, alfótia gótsa, kóārō adútsāya, ndúyē tsábā pántsibē gótse, létsei pántsārō. Kóa kámuntsúa tátāntsa júgurō tsasáke náptsānu; kāmū tátāntsírō tégamtsé tšin, táta keámtse tsei. Kóa šyúa sóbāntsúa nemsóbāntsa tsadin burgóbēgadi; ām bēlabē ñgásō sandíga tsárui; sándi búrgōntsa tilō, ām bēlabē nótšāni; sándi sóbā náptsāna, ām bēlabēga tsárui, dúgō táta ñgalíntse ndi, tégamnyin kámtábē kitényā, kóa kámuntsurō: “káte tátātibē lóktēntse tšēti tégamnyin kámtábē” tse kámuntsurō nemēgigényā, kāmū nemē kóāntsibē pántse, tátārō tégam dáptši.

Tátārō tégam dubgányā, táta kábū ganárō nabgányā keám séptsegī; sepkigényā táta burgōwášin, léléšin; kérbūntse yúsge kitényā, yā tátábē kúrū gadērō pálti. Gadērō palgatényā, kóa

kámüntse páltigō nótši; nōgányā, tšítse, nā sōbāntsibērō létse, sōbāntsúrō: “sōbāni, kāmūni gadérō pálti,” kōnō sōbāntsúrō. Sōbāntsīyē: “léné, pānemin námne, kāmūnem űgalārō wúné, dúgō ágō állayē tsédīya ándi ruīyē,” kōnō táta gálifubeyē sōbāntsúrō. Sōbāntse tse, náptši, kámūntséga tsúrui, másena űgala mátsē, tšin, kátsumū űgalū tšifū tšin, kāmūga űgalārō meinántšin, dúgō kántāge legár kábū legárwa kitényā, kāmū állayē kalántse tši. Kalántse kibandényā, kōa tšítse, nā sōbāntsiberō légonō, sōbāntsúrō: “sōbāni kū nīrō labár űgalū kúskī,” kōnō sōbāntsúrō. Sōbāntsīyē: “labárte labárpī wūrō kútem?” kōnō sōbāntsúrō táta gálifubeyē. Kóayē: “labár kúsganáté: kāmūni kalántse tsebándi, átibēma labárte nīrō kúskō,” kōnō sōbāntsúrō. Sōbāyē: “áfī komándē nīrō ntšó?” tse kīgórō. Šīyē sōbāntsúrō: “komándē wūrō táta kašigana šō,” kōnō sōbāntsúrō. Táta gálifubē labár táta kašiganābē pāngányā, ši kunótin, kárgentse kětši; lemán űgubū tsetúlūge, sōbāntsúrō tši. Sōbāntse lemántse gótse, pántsúrō létši. Lēgányā, kábū túlur kitényā, am wúra bóbōtse, kámūntsibē yā bóbōtse, abā bóbōtse, tsū tsáde; dāgányā, tšítse, nā sōbāntsiberō légonō. Lēgányā, sōbāntsúrō: “kāmūni kū kalántse kibandēna kábūntse túlur tsétī; atemárō wu lēneskē, am wúra bóbōneskē, yā kāmūnibē bóbōneskē, aba kāmūnibē bóbōneskē, am wúrayē tsū péronibē kédō; tsáde dāgányā, wu tšineskē, nānémmō kádiskō, nīrō gúlturō,” kōnō tátayē sōbāntsúrō. Táta gálifubē mána sōbāntsibē pántši; sándi ndisō pántsān náptsāna, nēmsōbāntsa kětšīrō tsádin.

Táta gálifubē, kábū tilō tšítse “wu tigīni kūtū” tse, tsánci-nyin tsákte, gáge tsúrō némbēn, dígalntsēlan bōgonō. Bōgányā, táta sōbāntse ši nōtseni táta gálifubē búrgō tsédin, áfīmayē šīgā tsétāni; ši búrgū tsákin: kálemni tsoú tse, kálemmō mūskōn kértēgenā, ši búrgū tsákin; kásua kátugubē; táta, sōbāntse, nōtseni. Táta sōbāntse tšítse, nāntsúrō kadīnyā, ši búrgū tsákin. Táta wólte, létse, kárgun mátsē, kīgūtényā, sōbāntsīyē kárgun tsémāge nāntsēn, keányā, kálem némturō wátši; táta búrgū tsákin. Táta sōbāntse ágō tšīdenā nōtseni; létse, kōa keári tilō bóbōtse; nāntsúrō kadīnyā, tátārō keáryē “tátāni, kárgun ’dásosō sōbānémyē nīrō mátsē tsúcutia, kárgunte mágem yámūa, tsúrō kálemnémbē pántšim bágō, ni búrgū yúkemin, sōbānem ágō tšīdenā nōtseni: ni kar-

gūnpī rāgem, kárgun rāgemmātē wūrō gūleşenē, wu pāngē, sō-
 bānēmō gulgēsķē, nūrō mātse,” kónō keárijē táta gálifuberō. —
 Keárīwa, táta gálifubēwa búrgōntsa tīlō; táta tálugābē ši nōtsenī.
 — Táta gálifubē keárirō: “kagáni, kárgun rāgēsganātē, sōbāni
 wūrō mātsonō kwōya, mātse, tsúgutiya, wu rúskīya, séřen kálem-
 nibētē dātsónō,” kónō táta gálifubeyē keárirō. Keári táta tála-
 gābēga bóbōtse: “tātāni, sōbānēmyē gonō nūrō guluntsēsķē: kárgun
 tserágenātē ni mánem kútem šimtšijē ši tsúruiyu, séřen kálem-
 bētē dātsónō, kónō sōbānēmyē” tse keárijē táta tálagāberō. Táta tála-
 gābē mána sōbāntsbē pántši; pāngúnyā, tátayē keárirō: “ába
 keári, sōbānīga kóre! kárgun tserágenātē tsúntse gúltšia, kárgun-
 tibē tsúntse wu pāņskīa, uláranjājē, wu širō mātšosķō,” kónō
 tátayē keárirō. Keári wólte, táta gálifuberō: “tātāni, sōbānēmyē
 ‘kárgun rāgemmātē tsúntse tei!’ ši pántšia, kárguntibē tsúntse
 nōtšia, ši nūrō kárgunte mātsonō, gonō sōbānēmyē,” tse keárijē
 táta gálifuberō. Táta gálifubeyē: “kága keári, sōbānirō gúllē:
 kárgun rāgēsganātē tšidō kwōya, létse, tátāntse tsētā, tsúgūte,
 wūrō šō, wu tátātēga debāņskē, tátātibē bū rúskīa, kásuātē wúgā
 kolósonō, wu tšitsosķō; tátāntsetē tsúgūte, debāņskē, bāntsetē šim-
 niyē tsúrūni kwōya, kásuātē wúgā kolóšim bágō, wu tsánuskō:
 átēma kárguntibē tsúntse, wu nūrō guluntsēsķō, kága keári, sōbānirō
 gúllē, pántse!” kónō táta gálifubeyē keárirō. Keárijē táta tála-
 gāberō: “tātāni, nemē sōbānēmyē nemētšenātē ni pāņembá?” kónō
 keárijē tátārō. Tátayē sōbāntsurō: “átē tsoúba? — námnógō!
 wu léņeskē pányin tšeskē!” tse. Táta wólte, pántsurō lēgónō.
 Lēgányā, kámūntse pátom bágō, gēsġārō létšena; táta náptēna,
 ši tīlōntse, dúgō kōa lēgányā, tátāga múskōben tsētā, tšētse, pátō
 sōbāntšiberō kígutō. Kígūtényā, keári nábgatārō: “ába keári,
 ŋgō kárgun sōbāniyē tserágenā tse nūrō gūlentse wūrō gūleşem-
 mātē: ŋgō wu širō kútesķī,” kónō tátayē keárirō. — Keári búrgō-
 wa, šyha táta gálifubēwa búrgōntsa tīlō: táta tálugābē ši nō-
 tsenī; tširemārō, tse, tátāntse tšētse tsúgūte, sōbāntširō keínō. —
 Keárijē tátārō: “léņē pāņémnō; bálīya, sōbāņem — kárgunte tséle
 — tsemérīyen, ni tsúrur, tsemérenīyen, ni tsúrur,” tse keárijē
 táta tálugāberō. Táta tálugābē mána keáribē pántse, tátāntse ko-
 lótse, pántsurō létši.

Táta gálifubē ši ñgaláröntse kúra tsífūna, gerátseña, sóbāntse nótseñi. Diniā bunyēgányā táta sóbāntsibēga tsétā, kām tilō bóbōtse, belamášintsūrō tsegbátse, gerátsei; gerāgedányā, táta gálifubē diniā bunyēgányā, ñgaláröntse nā gerátseñānyin tsetúluge, keáriyē debátse, bū tsédin pítse, ñgalárō röntse kilūgényā, tsásirtē, dā ñgalárōbē ñgásō búnyē tilōma dētsa, ñgásō tsábū; šilātē, belágā látsa, réptsa; sándi ñgásō tǎrgata; targatányā, keári búrgōwa tsítse, pāntsūrō létši. Lēgányā, diniā wāgányā, táta tálagābē tsítse, nā sóbāntsiberō kádiō. Kadínyā, sóbāntsúrō: “wányē láfian!” tse, sóbāntsega láfiágonō. Sóbāntse láfiántse kimāgényā, šiyē wólte*) sóbāntsega kígorō: “kásūa tígīnembētē áfigadi pānemin?” gányā, sóbāntšiyē širō: “kárgun bisgā wūrō kútenmātē, kárgunte kidesgányā kásuātē wūgā kolóši, ñgō, wúné nā tátānemtē debāneskē; búntse kirusgányā, wu mérskī, ñgō tsédin nántse debānesgana rámmiba?” tse sóbāntsúrō pēlēgigunō. Pēlēgigényā, sóbāntse tsédi wāgányā, nā bū pǎgata tsúrui; kirúnyā, sóbāntsúrō pēsgā tsergēreni, sóbāntse šigā kirū. Sóbāntse šigā kirúnyā, širō sóbāntšiyē: “állā bárga tsaké! ágō wūrō dími; tsā ni wūrō kárgunātē dímmi kwōya kásuātē wūgā kolóšin bágō, wūgā šésin; ágō wūrō dímmātē wu nūrō rambúskin bágō: komándē nūrō tserámbin; léné, pānemin námne, pērōnem tilō gáptenātē šigā wúné! állayē gadé ntšeinō; wúyē pányin námge, níyē pānemin námnem, nem-sóbāndé búrgo ándi ganānden díyentē áte kolónyendé, dúgō komándē andigā páresā,” kónō táta gálifubēyē sóbāntsúrō.

Sándi ndlīsō pāntsān náptsāna, nemētsei, tsasuwarin, tsábui, tsásei nā tilon, máuāntsa áširbē nemētsei: kábū tilōma táta tálagābē pēsgāntse tsergēreni, tátāntse pátsegi tse, dúgō sándi náptsāna, táta wurátse, kérfūntse túlur kitényā, táta gálifubē kábū tilō tsítse, dándallō létse, ām wúra dándulberō, ši bália šēba ām belabētē ñgásō tsúruiya tserágī tse gulgónō ām belāberō. Ām belabē mána tátabē pāntsa, náptsāna, tátagā gurétsei. Tátu, diniā bunyēgányā kām tilō bóbōtse, belamášūrō tsunōte, “léné, táta sóbānibē belāten pátō kām tilōben ’bétši**”) kúte wūrō!” tse; kām tilōte lēgónō; létse tátātégā pátō šigā tsunōtenāten tátagā tsétā, tsétse,

*) § 331, 3.

**) for mbétši, see § 16.

pátō tátu gálifuberō kigutō; kigutényā, tátu gálifubē tátu sōbān-
tsībōga gerátsi; ām bēlabē ŋgásō nōtsāni; keári tilō loñ nōtsenāgō;
dúgō, dīniā wāgányā, sēba, ām bēlabē ŋgásō bóbōtse, dāndullō
lēgedányā, šiyē ām wúrārō: “ām wúra, wu mánāni tilō mbétsi”
gonō. Ām wúrayē širō: “mánānem neméne! pányē.” Šiyē: “má-
nānīte, sōbāni bóbōnógō! nāndórōí šiya, sōbāni nábgata dúgō má-
nānīte neméneskē; ām bēlabē mánānīgā pántsa!” kōnō tátu gáli-
fubē ām wúrārō. Ām wúru kām tilō tsonóte, sōbāntsegū, bó-
bōtsa, tse, fúgū ām wúrābēn nabgányū, neméntse neméturō badī-
gonō. Badīgányā, “ām wúra, tátu, sōbāni áte, wúa šyúa gánān
wúrāgeiyē ŋgdlēma mánāndē, wúa šyúábē, tsúbān tsúlūgeni,” kōnō
tátayē. Kúrū wólte, nemé tilō badīgonō. Badīgányā, ām wúra
šigā kéreñtsei; šiyē: “ām wúra, sōbāni áte, ágō wúrō tsédenāte
kām tsidēna mbétsi kwōya, wu neméneskē pánógō!” kōnō tátayē
ām wúrārō. Am wúra šigā kéreñtsei. Šiyē ām wúrārō: “kásūa
kátugubē gōneskē, gágeskē nēmyin, diqallan bōneskē, búrgū
yākéskin; wu ‘kálemni tsou’ neske; búrgū yākéskin, sōbāni pán-
tsi; pāngányā, nānirō kádiō; kadínyā, wúgū kirúnyā, wu búr-
gū yākéskin, širō nápturō tegéri; létse, kárgun mátsē, tsúgutia,
kárguntégā yéskia, ‘kásuāte kárgunte pántseni’ neske, búrgū yā-
késkin; sōbāniyē ágō tsidēna nōtseni; wu šigā bóbōneskē, wúyē:
‘sōbāni, kárgun tilō mbétsi, kárgunte wúrō tsidēm kwōyā, dī-
mīya, kásuāte wúgū kolósonō’ gasgányā širō, šiyē wúrō: ‘sō-
bāni, kárgunte tsúntse gullé, tsúntse gulle wu pángīya, ndá-
ranyāyē wu lēneskē mátsoskō’ tse wúrō; wu širō: ‘lēnem, tátū-
nem, tām, tsēnem, wúrō kútemīya, ni kútem, wúrō šimīya, wól-
tem, pānēmō lēnemīa, wu tátūnēmtē bunétsia, debāneskē, bū
tátūnēmbēte rúskia, wúgū kásuāte kolósonō’ gasgányā, sōbāni
pāngányā, wúrō ‘áte tsouba?’ tse, wólte, létse, pántsen tátān-
tse tséti, tsétsē, tsúgūte, šō, wólte, pántsurō lēgōnō. Lēgányā,
dīniā bunyēgányā, wu ŋgalārōni yibuskē gerānesgana, sōbāni ši
nōtseni: tátāntsetēma debāneskin tse, ši kárgū; wu tátāntsegū
gōneskē, belamáširō nōtesgana, ši nōtseni; wu dīniā bunyēgányā
ŋgalārōni nā gerānesganan tsēneskē tulūgeskē debāneskē, bū ŋga-
lārōbē tsédirō pūngē, dā ŋgalārōbē ŋgásō būnyē yippádgeskē, dúgō
dīniā wāgonō. Dīniā wāgányā, sōbāni nānirō kádiō: kadínyā,

wúgā lāfiáse, wúu šyáa nánnnyēna, ši pēsḡā tserḡéḡe rúsganı: wúyē širō: ‘sóbāni, úgō wúrō bisḡā dímāté kām tšúlena bágō, sai komándē. Ni wúrō tátānem kútem, ‘debáné!’ nem wúrō šim, pānēmmō wóltem, lénem, bónem, wóltem, nānirō ísem, wúgā lāfiásem, nā tátānem debānganābē tsédin bú rum, pēsḡānem ḡeremmi, wu nígā ntsúruskın: úgō tátānem, šigā debānesḡanı, nite táta kōangábē, kárgenemte állā ntsō, kām ganı,’ tse tátayē fúgū ām wúrābē sóbāntsúrō. Kóá kúra tilō tšítse, dátse, “ndúsō mánu tátōa kām ’di*) átiyē nemétsanāté nándi pánūbā? tátōa kām ’di áte sándi ndisō nemsóbāntsāté sóbā tširēbē: tátu gálıjubē ši kāmū pāntsıbē níḡāntsúa, sóbāntse kāmū bágō tse, šyáa sóbāntsúu búrgō fóktsa, kāmā táta, sóbāntsúrō, ḡótse tšō, náptsanāté, šiyē táta kōangábē; sóbāntse tátu tsúrōntsıbē tsétā, kárgunnō tse, sóbāntsúrō tsétā tšō, ‘debáné, bāntse rui! rúmıya, kúsuāté níḡā ntsétsınnı**) kwōya, bú tátānıbē rúmıya, níga kolóntsonō kwōyá, wu nırō tátāni ntsıskı’ tse, “tátāntse tšétse, sóbāntsúrō tšınnāté, úgō táta átiyē tsédenāte ndı tsédin?” kónō kóá kúra tiloyē ām méogurō.

Ām méogu yımtema: “kāmūte ši nkı, nkıte, múskōnem túllemıa, kermāma ártšıa, úgálēma múskōnem nkıyē létseıi ḡadı, átemu kāmūte; kōangāté, nemé tsúrōnembeté áte kāmurō úḡásō ḡüllemmı, réta ḡüllemmı, áte réta ḡüllemmı; áte kāmurō mérsānemmi: mérsānemıa, kárgenem širō yımıa níḡā ntsétsō,” kēdu ām wúrayē, kāmūte: “nemsóbātiyē, kām ’di sóbāta, kárgentsān úgō ḡulé bágō; sóbā tširēbē sóbātanāté, kām úšırntsa nótsānu bágō, sai komándē,” kēdu ām wúrayē: “sóbā kām ’di tarágenāté, sandıḡā komándē mátsıa, búrgon yāntsıyē tšırūni, abāntsıyē tšırūni, sóbāntséte, fúgū komáben, sándi ndı táturū,” ḡédu ām wúrayē. Bornúten úgō sóbāté ši kúra: “kūm nırō ‘sóbāni’ tse, níḡā ntséráḡıa, kámte níḡā ntséráḡı, šigā múskō ndın teı!” kēdu ām wúrayē, wu pānḡóskō.

Mána sóbā táta gálıjubēn, tátu tálugābēn — sóbātu nem-sóbāntsálan úgō tsádenāté kām tšúlena bágō ḡédu, átemu wu púnēsḡanāté, — mána tátōu sóbā kām ’dibē áte dátši.

*) for ndı, see § 16.

**) This form would show that a Negative mood is also derived from the first Indef., which is omitted in § 88, and does not seem to be used frequently.

2. *Mána málam sóbāntse kērdiwābē.*

Málam ši málam, kitābu ngāsō nōtsena, mána tsúrō kitábubē ngāsō tsúrūna; sóbāntse tilō kērdī, šīgā tsúrō tserágena, yimpisō nāntsurō tse, sáudi ndí nemētsei. Kērdī kárgentse kētši “wu dzúmgín bágō, sālīngín bágō, leiū debāngín bágō, dā gádubē búskin, dā dāgelbē búskin, lífā pēbē búskin, kímil yēskin, dāgáta tērtēngín: málam wúgā súrui, wúgā nemsóbārō skirágō” tse kērdī ši kunōtin; yimpisō létse káragāntsen dāntse barátse, pátorō tšia, páto málambērō létse, málamga lāfiátšin; sēbū tšítšia, létse, málamga lāfiátšeni dūgō káragārō létšin bágō: šyúa málamwa kárgā, nemsóbā tsádin.

Málam kábū tilō, kērdī nāntsurō láfiārō kadínyā, šiyē kērdirō: “sóbāni wu, kábū máge tsetiya, Mákkārō lénēskin” gonō sóbāntsurō. Sóbāntšiyē: “aba málam, ni Mákkārō lénēmin kwōya, wúyēga sáte!” konō kērdiyē sóbāntse málammō. Sóbāntse málamyē: “ni kērdī, dzúmnem bágō, sālīnem bágō, lífā bāmin, kímil yāmin, ni wúgā ngáfō ségām, Mákkārō lénēmin? — wu nígā ntsátēskin bágō,” konō málamyē sóbāntse kērdibērō. Sóbāntse kērdibē mána málambē pántse, létse, pántsen náptši; nabgányā, málam sabarátin léturō, ši tsúrui; málam pēntse debátse, dā pēntšibē ngāsō dírtse, tsetéarge, ganátšin, kērdī tsúrui. Kērdiyē tšítse, káragārō létšia, gádūntse tšétšia, pántsurō tsúgūte, dā gádūntšibē, dírtse, tsetéargín; málam šīgā tsúrui. Málam, kábū máge kítényā, subarátē, dāntse árgata gótse, ngérgentsúrō tsáke, rīngōntse gótse, ngérgentsúrō túptse, kúmōntse níki ntsábē gótse, búktarntse gótse, kitábūntse gótse, tsúrō búktarntsiberō tsáke, tšibīntse sálūbē gótse, tsábā Mákkābē gōgonō. Tsábā Mákkābē gōgányā sóbāntse kērdibē šīgā tsúrui. Kērdī pántsurō létse, dāntse gádubē árgata gótse, ngérgentsúrō tsákī, dāntse dāgelbē árgata gótse, ngérgentsúrō tsákī, kímēlntse tšibī tilō gótse, ngérgentsúrō tsákī, kúmōntse níki ntsábē gótši, kántse gótši, súnōntse gótši, subarátē; sóbāntse málambē tšigánnā), kábūntse píndi ndurī lēgánnā*); ši tšigányā, kábū mágūa létse, málammō nátsēgī tsá-*

*) Perhaps these two forms had better be considered as Conjunctionals, *yū* being changed into *nā*, from euphonic reasons; and then the example would have to be removed from § 252 of the Grammar.

bálan. Nāgigényā, málam šigū tsúrui; kirúnyā, “sóbāni, wu nígā Makkārō ntsáskin bágō neškē, ígáfon kolōngasgányā, ni tšínem, ígáfon ségām, nānīrō kádīm? wu nígā ntsáskin bágō, wáa nyúa tsábā tilon lényē, Makkārō gágēn bágō,” konō málamyē sóbāntse kērdibērō. Sóbāntse kērdibē: “ni léne Makkārō, ni lénem gēngemīya, wu nígā ígáfon ’tsegáskin,” konō sóbāntse kērdibē málammō. Málam tšítse, léturō ábgate, ši létšin, kērdi náptšena.

Málam létse, Makkārō kargagényā, kērdi tšítse, Makkārō málamgā tségā, létši; légányā kú gadi Makkārō katumínyā, báti gadi lému: létsa, bōgedányā, wágányā, lému tséti. Diniū baltégányā, ām wúra ígásō Makkābē sabarāta, dándallō tsáluģi; dándallō kelūgényā, lādān tšítse, sáttse, tšinnālan náptši, ām wúra ígásō tsúrō mášideberō támū, náptsei. Málam ši Makkārō létšena, létse, tši tšinnābēn dátši; dāgányā, kērdi tšítse, tši tšinnāberō tšī; kadínyā, málam “mášiderō gágeskin” tse, badígányā, lādān tši tšinnābeyē málamgā kigorō: “ába málam, ni ndáran kiluģem?” tsé kigorényā, málam bēlāntsibē tsū gúltsi; gulgányā, lādányē: “ába málam, kóa tilō sóbānem ’bētsi, nígā ígáfon ’tségā, íšena, ni kóa sóbānémtibē kēndiōntse ráģemmi, širō kērdi gam: širō kērdi nemintē burgóte šigā sóbā nemintē, ši kērdi nōņemma, kēri tséģerin nōņemma, gádu tséģerin nōņemma, dáģel tséģerin nōņemma, kímelntse tsei nōņemma, dāgáta tērtērtšin nōņemma, dzímntšin bágō nōņemma, sālītsin bágō nōņemma, leiā debátšin bágō nōņemma, yántse kērdi, abántse kērdi, kagántse kērdi, yáyántse kērdi, yayārıntse kērdi, ígásō nōņemma, dūģō ni šigā sóbā nem, nyúa šyúa nemsóbā dīwī; kábū tilōma, širō ‘ni kērdi’ nem gúllemmi: ni tšínem, ‘Makkārō íšeskin’ nem, širō gulgámīā, ši nígā ntsúnuntse: ‘nígā ntsegáskē, Makkārō lényēya, bārgānemīn, wúyē, állāyē níró nā ígalā ntšiya, wúyē tšibāndeskō’ tse sóbānem kērdibē, ni kērdibē kēndeōntse ráģemmi. Ni ‘wu málam’ nemintē, kērdi nōņemba? kērdi nōņemmi kwōya, kú wu níró gulntseškē, mána kērdibē pántsam: kērditē, kām dā gádubē tseģéřena kērdi ganí, kām dā dáģelbē tseģéřena kērdi ganí, kām lífā tsébūna, kērdi ganí, kām kímel tsána, kērdi ganí, kām dāgáta tērtērtšin kērdi ganí, kērditē kām šyúa kāmāntsúa tságadīa, kárgen tsétāna, yimpīyāyē kām šyúa tságudenātēģa tsúruiya, kárgen tsétei:

kām kāmāntse kárgen tséteité šima kérdīgō, nirō gulutséskē, kū, pāné! Sóbānem kérdibē ši bírgānemín ntségā īšiya tsánnā tšibándō tse ntségā kudínyā, ni kéndēōntse rágemmitē, kólōntséskē mášiderō gágem bágō; kóá 'ši kérdi' tsánnmāte šitema gágin." Kérdīgā bóbōtsa, īse, lādān tšinnā pēremtse, kérdi gágī, málamgā dáptšā, ši dāgáta tšinnālan. Ām wúra sālītsa tsúrō mášūlibēn, ām wúra ŋgásō dēgārō tsálugī; kelūgényā, kóá ši málam, tši tšinnāben dāgátu; kérdi sóbāntse ām wúrāwa sālītsei. Kelūgényā, ām wúra ŋgásō pátorō létša; nabgedányā, kérdīgā bóbōtsa, páto ŋgalū tsáli; kérdi náptši; kóá málammō nā ganá laga tsáde, náptši; nabgányā, sándi ndisō náptšā.

Kántāge tilō kītényā, kérdi tšitse, nā limán kúrāberō lēgányā, limánnō: "wu bēlānirō létē rágéski" gányā, limányē širō tšibī lífulābē tšō, tsóga gúrūsubē tšō, kā lífulābē tšō, dairē tšō, kálugū ŋgalū tšō, kómbū tsábālan tšibūna tšō, tásā dīnarbē kómbūntšibē tšō limán kúrāyē kóá kérdirō. Kérdi āntsántse ŋgásō širō limán kúrāyē tšinnātē gótse, īse, pántsen náptši. Nabgányā, málam tšitse, nā limán kúrāberō légonō. Lēgányā limán kúrārō "abáni, wu bēlānirō létē rágéski" gányā, limán mánāntse pántši; pāngányā, širō ágō kómbubē ganá tšō, tásā ŋkēbē tilō tšō, tšibī ntširgimēbē tilō tšō, kā súbē tilō tšō. Málam āntsántse gótse, īse, pántsen náptši. Kábū máge kītényā málam šyūa sóbāntse kérdiwa, sabaráta, káreintsa gótša, tsábā bēlāntsábē gógeda. Gógedányā, sándi létsei; kántāge ndirō lēgedányā, bēlāntsárō īsei; bēlāntsárō kašinyā, málam létse, pántsen náptši; kérdi létse, pántsen náptši; sándi ndisō pántsān náptsāna dūgō kántāge kitō.

Kántāge kītényā, kábū tilō, sébā, málamga kángēye tsétei; kītányā, dīniā baltégányā, kérdīga kángēye tsétei; bōgeda. Bōgedányā, dīniā wāgányā, sébā málamwa sálīgedányā, kóá málam pátségi; dīniā baltégányā, kérdi pátségi; sándi ndisō kábū tilō pátsagei. Pátkégányā, ām bēlābē ŋgásō nemētsei: "málam, šyūa sóbāntse kérdiwa létša. Mákkān īsa, kántāgentsa tilō kītényā, sándi ndisō kábū tilō pátkēga" tsa ām bēlābē ŋgásō nemētsei. Limán kúra bēlābē ām bēlāberō: "lénógō, sándi ndisō gasállū, legápāntsa yákū, yátū, káfaruyin ganánógō; ganānwūyā, bēlāga sándi ndibēsō nā tilon lánógō! áte kúyintēn lánūwi!" tse limán

kúra belübē ām belaberō. Ām belābē tšitsā, lētsā, sandigū gótsā, gasálsā, legápāntsa tsasáke, kēljannō tsasáke, tšēn tsargére, tsasāte, kájarlan ganátsei. Gánāgedányā, tságar gótsā, tsédi űgálsā, belága kērdibē láturō badigēda. Badigedányā, sándi belága látsei; belága kērdibē kibū ganí, kátite, kou bágō, kátintse keésa; kátī keésáté, ši kabese, tsedigāntsen űkúwa, belága kērdibē látsā dátši. Dāgányā, wóltā, málambē látē badigēda; tsédi perátsā, űgálsā; látē badigedányā, látsā, tsū pal kítényā, kouřō nátsagei; nágegányā, belága kouwa, kolótsā, lētsā, nū gadén badítsei. Badigedányā, látsā, tsū pal kítényā, kúrū lētsā, kouřō nátsagei; nágegányā, kou láturō tegéri. Ām belābē űgásō mána nemētšedūna nótsūni, belága málambē láturō tegéri: ndárāsō látseiya, kouwa. Limán kúrayē ām belaberō: “belágáté lánū, ganá pándurwīya šigā yā-kógō, remnógō!” kónō limán kúrayē ām belaberō. Ām belābē tságārntsa gótsā, nū gadén belága látsā űgúrūgurūm kibandényā, tsedigāntse kouwa; kóa málamga gótsā, tsasáki belágāntsurō. Tsasáke, rebgēdányā, rētāntse dégan. Kērdī, belágāntse lāgedányā, tsūrō belágāntsibē kátī bul fóg, tsedigāntse űkí; kērdī gótsā, tsūrō belágāntsiberō tsasáke, réptsā; dāgányā, ām tsūrō kájarbēn kulugō badigēdányā, kájar málambē wāgedányā, málam rētāntse dégan, rētāntse*) belágan, ām wúra űgásō šigā tsáruí; kájar kērdibē wūgedányā, űkí dámtse belágā tšembülū, dégārō tsúlugin, ām wúra tsáruí. Kerúnyā, sándi űgásō káfarnyin tsúlugū, tsábā pátōbē gótsēi; gótsa, pátorō kašnyā, pátō limán kúrābērō lētsa, nabgēda. Nabgēdányā, limán kúrayē sandirō: “málamté ši kērdigā ntsátō tserágeni Mákkārō; kērdī ši, komándē tsábārō šigā tsáke, létse, sálā géptse, mášidurō ām wúra Mákkābē tségū, gáge, sáligēda: málam, ši ‘wu málam’ tse, tsábā mášidibē tšebāndení: álega komāndēbēté, tšelamten kamēten, káfágúten, kúrágúten, űgásō šima aláktse; komāndēté ši ndúma, áte kērdī, áte múselēm tse aláktšení, ndúsō kállō alákkonō, kália bágō, málam bágō, kām bē bágō, ndúyāyé nū komāndēbētén, šima kām bégō. Nándi málam, ‘ándi málam’ nū, ‘tsánnā tšibāndē’ nū; tumánūwa tsánnáté, ni málam naűga tsánnā pándem bágō. Kām kárgē űgalawáté,

*) § 211.

kām kárge búlwáté, šima tsánnū tšebándin: kárgeté šima kām kánurō tsátin, šima kām tsánnūrō tsátin; karáté*), karáñem kitábū dīniábē űgásō dātšiyāyé, kárgeñémtę tšélam kwōyá, ni tsánnū pándem bágō. Kóá málam, sóbántse kérédwa, ši kárgeñsen ‘ši málam, kitábū nōtsena, dzúmtsìn, sālītsìn, leiā debátsìn, sadáktšintę tsánnū tšibándęskō’ tšę tamátsi kárgeñsen; kóá sóbántse kérédi dzúmtsìn bágō, sālītsìn bágō, sadáktšìn bágō, lífā pēbē tšebui, dā gádubē tšebui, dā dágelbē tšebui, kímclntse tsei, dágáta tértęrtšintę, komándē mána kárgeñsábē ši nōtsena, kóá málamgā kánnumārō tšęde, kérédigā tsánnamārō kédō.”

Leiráten kánnu túlur, tsánnā wúsgę: kánnu túlurtę málammō alákkęda. Áfirō málammō alákkęda kánnu túlurgā, málamtę ši kitábū nōtsena, kitábuntse pérémtšia, tsábū űgalā tsúrui, tsábū díbī tsúrui; ši tsúbū űgala tsúrūna kolótse, létse, tsábū díbī tšęganátę, šima kánnurō gágin. Átema űm wúrayē gęda kánnu túlur, tsánnū wúsgę, kánnu túlurtę málamwārō alákkęda: málamwátę sándi agó űgalā tsárūna, nōtsána, pántsána, sándi kálāntsama wóltā, díbī tsádīa, komándē sandirō tšìn bágō nū űgala, kęda űm wúrayē. Áte dātšī mánu málam kérédi sóbántšúabē.

3. Mána kęntšī Állābī.

Kęntšī állābē kámüntse tílōa, pęrntse tílōa, kámüntsetę lebárde tílōa, pántsān náptsána. Kęntšī állabētę ši, mánu bündi káragúbeyē manátseiya, mána manátsanátę ši pántsìn, űgúdō fárībē kámntsa kótseiya, nemętseiya, nemé nemętšanátę ši pántsìn; búltu dīniā bunętsia káragān tšítse, pátorō išū, bátagū pátoben búltu tšírīa, sō tšírinnátę, kęntšī állabē ši pántsìn; pęrntse múlintsęlan tšęrgęrena, pęrtę kánayē šígū tšęteiya, gúgútšia, mána gúgútsenátę kęntšī állabē ši pántšī; pántšīa, tšítse, létse, pęrrō kútsim tsuróre pítsegin, tšę náptsìn.

Kábū tílō űgúdō fárin kótšintę, űgúdótę nemętntse nemęgonō.

*) § 260.

Nemégányā, nemé ngúdōyē nemétsenāga kéntsi állabē pántsi. Pān-gányā, koúrō; kourúnyā, kámuyē “ni áji pánem yúremín?” kónō kóantsúrō. Kóayē “ágō páneskē yúresganáté nírō gulntséskin bágō,” kónō kámuntsurō. Kámuyē: “ágō yárumma wu nōngī: wu lebárdeni tilōtema nánga wúgā súremín,” kónō kóantsurō. Kóayē kámuntsurō: “wúte lebárdenem tilōte rúsgana dúgō nígā ntserágeskē, wúa nyúa nígānde dhýē, pánden nábgēiyē,” kónō kóayē kámuntsurō. Kámū mána kóantsibē pāngányā, kámū némntši.

Nemgányā, kábū tilō, diniā búnyē, sándi dígalntsulun bótsāna: diniā dértē kítényā, tšilwā kámuntsúa pári némbēn kalaindō tsá-dinté, sándi ndisō ísa, tsédírō kesurúnyā, kámū tšilwábeyē kóantsúrō: “ni kalaindōnem kútū, wúrō kuluindō dímin nem, wúa nyúasō tšyē, tsédírō koúrē ngáfóni námti,” kónō kámū tšilwábeyē kóantsúrō. Mána kámū tšilwábē kéntsi állabē dígalntsulun bōgátayē pántsi. Pāngányā, kéntsi állabē koúrō. Kourúnyā, kámuyē tšítse, kéntsi állabēga kitā. Kítányā, “kúté mána pánem, yárummáté wúrō gúlusemmi dúgō, wúa nyúa tsúrō nem átibēn, kólōntsasgani” tse kóantsúrō kérgatege. Kérgategényā, kóá kámūga logótsin “kolósené!” tse, kámūye lógō kóantsibē pántsurō wátši. “Mána diniā búnyētémá pánem, yárummáté wúrō gúlusemmi dúgō wu nígā kolóntséskin bágō,” kónō kámuyē kóantsúrō. Kóá mána kámuntsibē pāngányā, állábema šigō tse kámurō, “kolósené, wu nírō ágō yiwúresganáté nírō gulntsékē, pántsam” tse. Kámuyē kóagā kológányā, kóayē: “wu mána búndi délibē nemétseiya, neméntsáté wu páneskīya, átēma yiwúreskin, ngúdō páribē kámtsá kótsēiya, nemétsei nemé nemétseité wu pángīa, átēma yúrúskin; búltu káragāntsen tšítse, ‘kánī ámma góngin’ tse, bátagū belāberō íšia, ši tšírín, sō tšírinnáté, ágō tšírinnáté wu pángin; pángīya, átēma yiwúreskin; pēnde mülilan kánuyē šigā tséteiya, gúgūtšia, gúgūtentse wu pángin; wu pángīa tšínigē, širō kátšim yiskin” tse kámuntsurō gulgányā, šúa kámuntsúa solóta dígalntsálan bōgēdu. Bōgedányā, diniā wátse, kéntsi állabē tšítse, ná pērntšiberō légányā, pēr gúgūgonō. Gugúgányā, kéntsi állabē gúgūtē pērbē pán-tseni; ngúdō páribē, “diniā wátši” tsa nemétsei, ši kérentšia nemé ngúdōsoyē nemétsāna pántšin bágō; búndi délibē tsásírīyāyé, sō búndi délibē pántšin bágō; búltu bátagū belāberō tse, tšírīya, sō

bültubē pántšín bágō: létse, pántsēn náptse, kálántse tsédigārō tsáke, ši tilóntse nemētšín: “kōāngā mána tsúrōntsibē péremtse, kámurō gúltšūa, áširtse állayē péremtsonō: méntšē wu mána bándi delibē űgásō nemētseiya pángin, űgúđō páribē nemētseiya pángin, tsílwā tsúrō nēmbēn nemētseiya pángin, pérni gúgútsūa pángin, kū šetányē wúgā tsábān setúluge, áširni kámurō gulgasgányā, komāndē sūmōni tsáktši; náten fúgun kōāngáfuyāje áte áširtse űgásō kámurō gúltsegeni!”

Ām wúrayē: “kām áširtse kámurō gúltsegia, kāmūtē šigā tsábā šetānbērō tsákō: tsā ši kámuntsurō gúltšenī kwōya, álega állābētē űgásō, kámmyin, bándin, űgúđōn, buni tsúrō űkībēn, ndiayē tsā mána kāmāntsibē pántšín. Kámuyē tsábā űggārō kámga tsákin bágō. Kérma, ándi űgásō, komāndē mánānde gadērō tséde, nábgēiyē,” kēda ām wúrayē.

Kéntsī állabē šūa kámuntsūa kédō gedā, wu pánesganātē, wúyē nírō gulúgōskō. Mána pánesganātē nírō gulntséskē ni tagardálan rufútsammī; ágō tagardálar rufúgatātē, tsírē genya, kátugū bágō. Áte dútši.

4. Mána ába keári tátōa kām ārásguābē.

Kōa ába keári, tátoāntse kām árasge bóbōtse, nāntsúrō kášyō. Kášinyā, tátoāntsúrō: “wáma nandigā bóbōntsaskō, nándi kām ārásgusō tsūba nānírō?” kōnō sandírō. Sandiyē: “ába, ándi šyē nānémmō, ándi kām ārásgusō,” kēda abāntsārō. Abāntsayē sandírō: “mána tilō nemēngē, nándi pánógō?” kōnō sandírō abāntsayē. Sandiyē abāntsārō: “ába neméné, pányē,” kēda. Abāyē: “nándi kām ārásgusō, kidā tserágena kálántse ámpābē, gúlese! wu pángē;” kōnō abāntsayē sandírō.

Sándi mána abāntsabē pántsa; tilō tsítse, fúgū abāntsiben dátse, abāntsúrō: “wu kíđā rágégāna, nírō gulntséskē, páné!” kōnō abāntsúrō. Abāntsiyē: “tátāni, gúlesené, kidā rágemmatē, wu pángē;” kōnō tátārō. Tátayē: “wu tsíngē, meirírō léngē, meiyē wúrō per šō, kríge rágés-kō,” kōnō abāntsúrō. Abāntsiyē: “ni átema kíđārō rágem? léné, námmé! wu kágenem pángē,” tse

*ábayē. Tátu tilō létse, nábgonō. Kúrū tūlō tšítse, íse, fúgū abántsiiben dágonō. Dágányā abántsurō: “ńgō, wu íseskī nā-
 ném̄mō,” konō abántsurō. “Ni nāńrō ísem̄i, wu nígā ntsugó-
 reskē: kidáfi ni rágem kalánem ámpābē?” kónō tátārō ábayē. Tátayē: “wu kidā ragésganāté, gulntséskē, páné!” kónō abán-
 tsurō. Abántsiyē: “gúlesené! wu pángē.” Šiyē: “abáni, wátę
 bábū rágéskō kidārō,” kónō abántsurō. Abántsiyē: “ni bábū
 rágem kidārō? léné, námne! ni kágenem wu pángi,” kónō
 ábayē táta bábū tserágenārō. Kúrū tilō tšítši, íse, fúgū ábabēn
 dátse, ábārō: “wu íseskī nāńém̄mō,” kónō ábārō. Ábayē širō;
 “ni nāńrō ísem̄i, kidā rágem̄ma gúlesené! wu pángē,” kónō ábayē
 širō. Šiyē abántsurō: “wu bambúda rágéskō kidārō.” Abántsiyē:
 “ni bambúda rágem kwōya, pándem̄i kágenem, wu pángi, léné,
 námne!” kónō ábayē táta bambúda tserágenārō. Kúrū táta tūlō
 íšítši, íši, fúgū ábabēn dátši, ábārō: “abáni, ńgō, wu íseskī fu-
 gūńém̄mō,” kónō ábārō. Ábayē: “ni fugūńrō ísem̄i, wu nígā
 ntsúruskī, ntsugóreskē, kidā rágem̄ma gúlesené, wu pángē,” kónō
 tátāntsurō. Tátayē: “abáni, wu kílā rágésganāté gulntséskē,
 páné!” kónō abántsurō. Abántsiyē: “gúlesené! wu pángē,” kónō
 širō. Šiyē: “wu kidā rágésganāté: lénge kórōnyúa, kaníamōnyúa,
 kaligimōnyúa sáberńgin,” kónō abántsurō. Abántsiyē: “léné,
 námne, wu kágenem pángi,” kónō táta sáber gótsenārō. Kúrū
 tūlō tšítši, íši, fúgū ábabēn dátši, ábārō: “abáni, wu nāńém̄mō
 íseskī.” Ábayē: “ni nāńrō ísem̄i dánem̄i, wu nígā ntsugóreskē,
 kidā rágem̄māté, gúlesené, wu pángē,” kónō ábayē tátārō. Tátayē:
 “abáni, wu bārē rágéskō kidārō,” kónō abántsurō. Abántsiyē:
 “ni bārē kidārō gónem̄māté, kágenem wu pángi, léné, námne!”
 kónō táta bārē gótsenārō. Kúrū tilō tšítse, íse, fúgū ábabēn dá-
 gono, abántsurō: “abáni, ńgō, wu íseskī nāńém̄mō,” kónō abán-
 tsurō. Abántsiyē, “ni nāńrō ísem̄i, wu nígā ntsugóreskē, kidā ni
 rágem̄māté, gúlesené, wu pángē;” kónō tátārō. Tátayē: “abáni,
 wu kidā kágelbē rágéskō,” kónō abántsurō. Abántsiyē: “tátāni
 ni kidā kágelbē rágem, wu kágenem pángi; léné, námne!” kónō
 tátārō. Táta létse, náptse.*

*Keári tátoántse árasgusō bóbōtse, “tšínógō, dánógō, nándi
 mánāndō nemēnū ńgásō, pángi: ndúšō lénógō, pándon námnogó,*

ndúyē, kidāntse nliō badītse, tséde, wu nandigā ntsáruskin;” kónō ábayē sandírō. Sándi ngásō nā ábábēn tšítsa, pántsārō létša, náptsa: táta nembárbū tserágenu létse, rántsen náptši; táta sáber tserágenu létse rántsen náptši; táta bambúda tserágenu létse, rántsen náptši; táta kágel tserágenu létse, rántsen náptši; táta bárē tserágenu létse, rántsen náptši: sándi árásgusō tilō tilon dá-garta, nábgeda.

Nabgedányā, kóa kríge tseráge, létse, pátō meiben náptsená, kántáge nli kitényā, mei labár krígebē béla kérdibēn pántši. Pāngányā, kōganāwa bóbōtse, nāntsúrō kásiō; kašinyā kōganá-wayē: “ándi bóbosāmū, ngō nānēmō íšyē,” kēda meirō. Meiyē sandírō “béla kérdibēn labár krígebē wu pángī, atemárō nandigā bóbōngedaskō: lénógō, pándon sabarátēnógō! báliā lénógō, bélu kérdibē, krígūa tsā, wu pánganāté, lénógō, rórogō, kútogō wírō!” kónō meiyē kōganáwāyē. Kōgana ngásō mánu meibē pántsa, létša, sabaráta, bélu kérdiberō lēgēda. Lēgedányā, kérdi sandigā tsáru; kerúnyā, kérdi ngásō tšítsa, sandigā tsábálan kábgēda. Kabgē-dányā, kōgana ngásō sabaráta, kérdiwa lebála badítsei. Badige-dányā, kérdiwa kōgana yóktsei, kríge kōganábē ngásō námtei kán-guleirō: kōgana ngásō tsagášin, kérdiwa sandigā dátsei. Táta keáribē, ši abántsúrō: “wu kríge ráskō” tsánnáté, kérdi šigā tšéššī. Kōgana ngásō pátorō tsagáse, ísei. Kašinyā, létša, meirō: “béla kérdibē súnōtēm lényenáté kérdisóté, andigā dása, wóltē nānēmō kúsyē,” kēdu meirō kōganáwāyē. Meiyē sandírō: “kérdiwáté am ’dágū tšéššō?” kónō meiyē sandírō. Sandiyē: “táta keáribē, nānēmō krígurō ísenáté, ši tilōga tšéššō,” kēdu meirō. Mei kām bóbōtse, “abá kóa, lēné, ába keárirō gullé, tátāntsé, nányin degánáté, krígurō nóteskē; lēgányā, šigā krígiyē tšétši, gullé ába keárirō!” Kóa létse, ába keárirō: “ába keári, mei wúgā sunótō nānēmō, tátānem nāntsúrō létse, náptsenáté, krígurō lēgányā, krígiyē šigā tšéššī, kónō meiyē, wu íseskē, nírō guln-tšéskō, pāné! tse, meiyē wúgā skinótō nānēmō,” kónō ába keá-rirō kóayē. Ába keáriryē: “tátāni šigā ‘kidáji rágém?’ neškē, kigōrešgányā, ši wírō: ‘kríge ráskō’ kónō, ši ágō tserágená, tsé-báuli,” kónō ába keáriryē. — Kóa kríge tserágenábē mánu dátši.

Bárbū, keáriryē šigā kigōrényā, “wu bárbū rágésō” tsánnáté,

ši kúyē tšítse, ágō ámma létse, ndáltšin, bálye létšin, šigā mbēlā-tsei, ši nótseñi. Kábū tūlō tšítse, pátō kóāberō létse, per kóābē tsergērena, kóā létššin: bārbū létse, pátō kóāben tšinna pēremtse, per kóābē tergērena, bārbū wuitse, tsúlugin tse, per tšétse; kilū-gényā, kóā pērma tšítse, šigā tsūrū, tsētā; kitányā, búrgū tsáke, ām bēlabē ngásō tšítsa, ísa, kóā pērmāga bánātsāga, bārbū tsátei. Bārbū ketányā, kóayē: “bārbūtē áfi širō díyen?” gányā, ām bēlabē: “bārbū pērbētē, šigā támūa, nā támātēn ntšéotsō dégā!” kēda ām bēlabē. Bārbū tšétse, tsasáte rótsagei. Rōgegányā, kóā tilō bóbotsa: “ábā kōa, lēné, ába keárirō gullé, ngō tátāntse per ndáltšin, dúgō andi šigā ruiyē, teiyē, rógē, lēné, ába keárirō gullé, pántse;” tsa ām bēlabē kóā kenótō. Kóā létse, ába keárirō: “ába keári, ām bēlabē wúgā nānémō sōnōtē kádiskō, íseskē, nírō gulntséskē, tátānem létse, per kóābē šyugóntsēlan tsergērena, tátānem létse, tšē wuitse, per tšétse, tsúluginťé kóā pērma tšítse, šigā tsētā búrgū tsáke, ām bēlabē ngásō nāntsúrō ísa, šigā bánātsāga, tátānem tsátā, tsásáte, rótsagei, kēda ām wúrayē, wu nírō íseskē, gulntséskē, tsa ām bēlabē, nānémō skenótō,” kónō kóayē ába keárirō. Ába keáryē: “táta bārbū šigā kōreskē: ‘kídā ndásō rágem?’ gasgányā, ši wúrō: nembārbū tserágō tsānnātē, ágō tserágenātē, ši tsebāndi,” kónō ába keáryē. — Táta bārbubē dátši mánāntse.

Kóā sáberma tšítse, sabaráte pántsen, kaligimōntse lemányin láptši, kórōntse láptši, kanámōntse láptši, sabaráte, tsábārō gáge, “sáberrō lénigin,” tse, ábgate, ši létšin; létse bēla kúyinten sábertse, lemán gótse, pátorō wóltintē, šigā káptsā tsábālan, lemántse tsámāge, šigā tšēšēši. Labár ába keárirō tságūte: “ába keári, tátānem sáberro létšenātē, létse, sábertse, pátorō wólte, íšyintē*), šigā tsábālan káptsā, tšēšēši,” kēda ába keárirō. Ába keáryē: “wu šigā ‘kídāñi rágem?’ neškē kigōresgányā, ši wúrō: ‘sáber rá-géskō,’ konō: ši ágō tserágenātē tsebāndi,” kónō ába keáryē kóā sáber tserágenārō. — Sáberrmābē mánāntse dátši.

Bambúda, ši: “kásugū bēlamášiberō ām bēlabē tšítsa, létseiya, ši ngáfon tšítse, létse, tsábālan geráte, ām kásugin tšítsa, pátorō isei, tsúruiya, káptse lemán ámma tsémāgin, wátšisō tsédin: ām

*) the same as íšintē.

šigā mbēlātsēi, ši nótseñi.” Kábū pal tšítse, létse, tsábā kásu-
gūben geráte, kōángā kām ’di kásugun tšítsā, púntsārō íseíté, ši
tsúrui. Kírúnyā tšítse, sandigā káptse, “lemántsā múskin” tse,
bađigányū, šigā dínōñ kótsā, báktsā, tšēšēši. Bambúda keššéñyā,
labár ábu keári púntsī. Pāngányā, “táta wu šigā kóreškē: ‘ki-
dāñi rágem?’ gasgányā, ši bambúda tserágō, kónō wúrō: ši áyō
tserágenūté tsebándi,” kónō ába keárijē.

Kóá báremāwa kágelmā ndi gáptse. Ába keári, ságā ndi
kitényā, kām tilō bóbótse, tsunóte “léné, tátoāni kām árasgusō
ísa nāñirō, wu kúrrántsā, ragésgana” tse kóu tilórō ába keárijē
kinótō. Kóu tšítse, nā tátōa úba keáriverō lēgányā, tátōa kām
’di páton géptse, tátōa kām ’dirō: “wu nāñdorō, kádiskō, abándō
wúgā súnóte nāñdorō, íseskē, náñdi kām árasgusō bóbōntsaskē,
nāñtsúrō, árogō, nandigā ntsáruiya tserági,” kónō abándoyē, tse
tátoārō gulgónō. Tátōa kām ’di tšítsa, nāñtsúrō lēgeda. Lēge-
dányā, tátoāyē abántsāya bóbōtsa “ńgō andiga bóbosāmin, kónō
kóayē andirō, áñdi páñgeiyē, átemárō tšínyē, nāñém̄mō kúsyē,”
kēda tátōa kām ’diyē abántsā keárirō. Abántsā mána tátoábē
pántse, tšítse, nēntsēñ tsúlugū, nāñtsārō kádiō, kadínyā, sandigā
kirínyā, búrgo sandigū bóbōtsēna, sándi kām árasge nāñtsúrō
ísa; kērma sandiga bobogányā, tátōa kām ’di nāñtsúrō ísa, ši
kírū. Tátōa kām ’digā kígorō: “wu nandigā búrgo bobōngedus-
gányā, náñdi kām árasge ísū nāñirō, kú nandigā bobōngedas-
gányā, náñdi kām ’di ísū nāñirō? ńda sándi kām dége gáptsen-
áté?” tse ába keárijē tátōa kām ’digā kígoro. Kígórénýā, tátōa
kām ’diyē: “abándē, sándi kām dége gáptsenáté, tilō kóyana tse-
rágō tse, nā meiberō létse, meiyē krígurō tsúnóte; lēgányā, krí-
giyē tšétsi,” kēdu ábu keárirō. Ába keárijē: “ńda kām yásge
gáptsenáté?” kónō sandirō. Sandiyē: “kām tilō sáberma, sáberō
lēgányā, létse, sábertse, pátorō íšyinté tsábálan šigā tšēšēši,” kēdu
ába keárirō. Ába keárijē: “ńda sándi kām ’di gáptsenáté?”
kónō sandirō. Sandiyē: “tilō bárbū, ši kábū tilō tšítse, létse, be-
lamášin per ámma núlátse, šigā tsátā, rótsagei,” kēda ába keá-
rirō. Ába keárijē: “ńdu tilō gáptsenáté?” Sandiyē: “tilóte ši
bambúda, létse, tsábā kásugūben geráte, am kásugun tšítse, pá-
torō wólta, íseiyā, ši tsúruiya, káptse, áyō ámma tsémūgin wá-

tšisō. *Kábū tilō tšítse, létse, tsúbā kásugūben geráte, dínā bunyē-gányā, kōdūgā kām 'dī kásugun tšítsa, pátorō tsei; ši kirínyā, tšítse, káptse, 'ágōntsa máskin' tse, badīgányā, kām 'dī šīgā dínōn kōtsa, báktsa, tšesšēši,*” *kéda tátōu kām 'dīyē ába keárirō.*

Ába keáriryē: “nándi kām 'dī gámnū: kídáfi, nándi kām 'dīte díwī?” kónō ába keáriryē tátōu kām 'dirō. Túlō tšítse: “ábáni, wu nírō búrgo wúga 'kídáfi rágem?” nem skigōrémmīa, wúyē nírō: 'bārē rágéskō' gúlīganība?” kónō tiloyē ába keárirō.

Ábu keáriryē: “wúse, tátāni, ni kídā űgala pándēmī: léné, námné, tátāni, ni ángalwa; ángallemtē wu ganí nírō ntšískō, álla tilō nírō ntšō,” kónō ába keáriryē táta báremārō. Tílō tšítse, fúgū ábabēn dágonō, ábārō: “ábáni, ni andīgā bóbosāmin,” kónō ábārō.

Ábagē: “wúma nandīgā bóbōntsaskō, ni tilōnem gáptse, nígā ntsugóreskē, kídáfi ni dímin?” kónō tátārō. Tátayē: “ábáni, búrgo andīgā bóbōsum, ándi kām árusgusō skigōrémmīa, wu nírō: 'ábáni, kídā kágelbē rágéskō néske, gúlīganība?” kónō kágelmayē abántsurō. Abántšiyē: “ni tátāni kídā űgala pándēmī, múskōn űgalārō teí! ni ángalwa: kídāte wu ganí nírō ntšískō, álla tilō nírō kídāte ntšō, űgalārō múskōn teí; wu múskīa, űgáfōnyin ni kágelmāwa, yayánem báremāwa kalándō ámpátsau űgáfōnyin; wágéya, nándi állayē kāmū ntsáde, táta ntsáde, pándon námnu-wīa, tátāndórō, kídā nándi díwētē, tátāndórō yekkelēogō!” kónō ába keáriryē, tátoántse kām 'dī gáptsenārō.

“Kām, ágō rōntšiyē tseráge komándē logótšīa, kománde šírō ágō tserágenātē tšéinō,” kónō ába keáriryē. Tátántse bārēman kágelman, sándi ndí kárgū; sándi dége kídū tsarágenu, komándēga logótsanātē, kománde sandirō kéinō.

Mána ába keári tátoántse kām árasguābē, átema wu nemētsei pánesganātē, wúyē nírō nemēneskē, ni argalámneimin űgalārō rufūnemmatē, áte dátši.

5. *Mána pērō búrgoābē.*

Kóa, ši pērōntse tilō kárite, tsairō űgásō tsarágena, nem-káritentsurō. Ába pérobē, ši sandīgā tsúrui. Tsairō kām 'dī

kāmpigītā, kābū tilō tsītsā, nā péroberō kásshō. Kašinyā, péroborō: “ándi nānémmō káshyē,” gedā, tsairō kām ’diyē. Péroyē tsairō kām ’dirō: “ájī nānyin mánucī?” tse kígorō tsairō kām ’dīgā. Tsairō kām ’diyē: “ándi nīma utserágē, nānémmō káshyē,” kēda tsairō kām ’diyē péroborō. Péro tsítse, nā abāntsibērō létse, abāntsurō: “ngō tsairo kām ’di tsāna nānirō,” kónō abāntsurō péroyē. Ába tsítse, tsúlūge, nā tsairō kām ’dibērō kádiō. Kadinyā, tsairōagā kígorō: “ájī rágū, tatoāni, nānirō kásshō?” kónō ábu péroberō tsairoārō. Tsairōayē ába péroberō: “ándi kām ’disō kāmpigītē, nā pērōngēmbērō ‘kámurō rágē’ nyē káshyē,” kēda tsairōwayē ába péroberō. Ába péroberō mána tsairōcabē pántse, tsairocārō: “lé-nógō, belándon kū bónuwīa, bálīa árogō, kām pērōnūte kámurō tserágenātē nándi tsúrū,” kónō ába péroberō tsairoārō.

Tsairōa mána ába péroberō pántsā, wóltā, bēlāntsārō létsā, bótsā; dinīa wágányā, tsítsā, kásshō nā ába péroberō. Ába péroberō: “ngō ándi íshyē nānémmō, mána bisgā nemésagammātē, átemārō ándi nānémmō káshyē,” kēda tsairōayē ába péroberō. Ába péroberō mána tsairōcabē pántse, tsairoārō: “nāmnógō, gúrēsēnógō, dúgō wu léneskē kásugun gábagá yífuskē, kúskē, nāndirō gábagátē kúskīa, mánāni neméngintē neméngīa, nándi pántsau,” kónō ába péroberō tátoārō. Tátōa mána ába péroberō pántsā, náptsei. Nabgedányā, ába péroberō tsítse, kúllō gótse, kásugurō létsī. Lēgányā, nā gábagá tsaládinnō létse, gábagá tsífū, wólte, gábagāntsūa nā tátoāberō íši. Kadinyā, pērōntse bóbótse; pērōntse kadinyā, tátoārō: “tátoāni, nándi kām ’di péroye tilō: ndúndorō yiskē, ndúndorō lámgin? ngō gábagátē, pátelei ndirō réngē ntsá-deškīa, ndúnyūyé kām búrgo tsudúte, kágentse dátsenātē, šīma pērōnibē kóantsúgō,” kónō ába péroberō tátoārō.

Tátōa sabaráta, ndúyē tsáneintse gótse, ndátorō sabaráti, ába péroberō sandígā tsúrui. Ába péroberō pērōntse bóbótse nā tsairō kām ’dibērō: péro íši. Péro kadinyā, ába péroberō pērōntsúrō, gerāsán gótse, tsō: “ngō, gerāsán áte ní berémnem, tatoáturō yē!” kónō ába péroberō pērōntsurō. Péro abāntsibē mána pántse, gerāsántse gótse, nā tátoābēn náptši.

Péro búrgōwa, ábuyē nótse, tátōayē nótse: péro ši kām tserágena ši nótse. Ába péroberō létse, pántsen náptši, tátōagū

gurétsin, tsánei ndútorō, “ndúyāye kām búrgo tsudúte dátsenāté, šima pérōtibē kóa” tse, ši náptši, ába pérōbē. Pérō gerāsán berémturō badútsi, tátōa líferāntsa gótsā, ndútō badútsēi. Pérō búrgōwa, táta tserágenārō gerāsán káfūgurō berémtsin, táta wátse-nārō gerāsán kúrūgurō berémtsin: tátōa tsánei tsadútin, pérō gerásám berémtsin, tsairōa tsadútin, kau dábū tséti, tsánei tsadúte dátseni, pérō sandigā tsúrui, gerásán berémtse, sandirō tšin, sándi tsadútin. Kau lásar kitényā, táta gerásán káfugūa, tsánei tsudúte dátsi, táta gerásán kúrūgūa, tsánei tsudúte dátseni.

Aba pérōbē tšítse, nántsārō íši. Kadinyā, tátoārō: “koágesōbá dátú dátseni tsáneitě?” kónō ába pérōbeyē tátoārō. Táta tilō tšítse, tsáneintse gótse, ába pérōberō: “abáni, ŋgō wu kágē dūtěskē dátsi,” kónō táta tiloyē ába pérōberō. Táta tilō kágentse dátseni. Aba pérōbē sandigā tsúrui. Sándi ába pérōbēga tsárui. Aba pérōbeyē: “tátoāni, wu nandirō, pérōni tilō, nándi kām ’disō*) ‘pérō rágē’ nū, nānirō kásšū, wu kām kéréŋgin bágō; átemārō gábagá yífuskē, tsánei ndirō réngē, nandirō ntsádeskē, pérōni bóbōngē, nandirō gerásán berémtse, ntsáde ‘nándi tsánei dátogō’ neškē; nándi tsánei ndútō badígou, wúyē nandirō: ‘kām búrgo tsudúte tsáneitě dátsenāté, šima kóa pérōnibégō’ neškē nandirō, nándi pánuwibá?” Tátōayē: “ába, ándi pányē mánānem, ŋgō kóa tsánei tsudútena, šima kóa pérōbégō, kóa tsánei tsudúteni, ši kóa pérōbē gani.”

Pérō búrgōwa, kámpigi tátōa kām ’dibē ši kámgonō. Aba pérōbē, ši pérōntse, gerásán berémtšinté, kóa tserágenārō káfūgurō berémtsin, ába pérōbē ši nótсени. Kóa wátse-nārō kúrūgurō berémtsin, kóa ši nótсени. Pérō ši kóántse kérétsena, abántse nótсени. Aba tátoārō: “kóa búrgo tsudúte dátsenāté pérōte gótsiū, šima kidā tséde dúan, pérōte āmpátsonō, kóa tsudúte dátsenitě, pérō gótsiā, kidā dúan tséde, pérō āmpátsonōbá?” kónō ába pérōbeyē. Tátōa kām ’di sándi tšítša, bélāntsārō lēgēda: táta búrgo tsánei tsudúte dátsena, pérōga kámurō gógonō. — Mána pérō búrgōabē wu pánesganāté, útema dátši.

*) for: ndísō.

III.

FABLES.

1. *Mána kúguirwa ñgampátuābē.*

Ñgampátū tšítse pántsēn, nā kúguiberō íse, kúguirō: “wúá nyíta sōbátē!” konō. Kíguiyē: “ni wúgā sōbārō serágemī?” konō ñgampáturō. Ñgampátuyē: “wu nígā ntserágeskī sōbārō,” konō kúguirō. Ñgampátū létse, pántsēn nabgányā, tátāntse tsunōtē nā kúguiberō: “léné, kúguirō gúllé: báli tawátse, íse, belamáširō wúgā sárdlugu,” tse tátāntsurō, nā kúguiberō šígā kinōtō. Tāta tšítse, pátō kúguiberō íse, kúguiga lāfátse. Kúgui tšítse, šígā kígorō: “tāta ñgampátubē, yérmá nānirō kádim?” Tāta ñgampátubeyē: “wu yérmá kúliskō, yāni wúgā sunōtō nāñnumō.” Kúguiyē: “neméné, nemé yānémyē ntsunótenáté, neméné! wu pángē,” konō tāta ñgampátuberō kúguiyē. Tāta ñgampátubē kúguirō gúl-tšū, šiyē: “wu léngē” tse, tsábā gótse, pántsūrō légonō.

Lēgányā, kúgui tšítse, tátāntse bóbōtse: “léné, ñgampátūgu kóre, loktēfi belamáširō lényen?” gonō. Tātāntse abgátényā léturō, tátāntsegā bóbōtse: “wóltené, áre, nírō mána tilō gúlūngē,” konō tátāntsurō. Tāta wólte, nā yāntsibērō kádiō. Tāta kadlīnyā, yāntšiyē širō: “nā ñgampátuberō lénemā, šiyē mána neméntsegenáté, sūmōnem péremné, ñgalūrō páné, ísemā, wúrō gúllé!” konō kúguiyē tátāntsurō. Tāta létse pátō ñgampátuberō; ñgampáturō salámntsege; ñgampátū tšítse, nāntsūrō kilūgényā, tāta kúguibē dāyāta. Ñgampátuyē tāta kúguibēga kígorō: “áfirō yānémyē ñgínōtō nānirō?” konō tāta kúguiberō. Tāta kúguibē “yānīyē: íseskē, nírō gulntséskē: ‘loktēfi tawányen belamáširō?’ Ñgampátuyē tāta kúguiberō: “léné, yānénumō gúllé, gúbōgem kokóriō tsákā, tšítse, íse, lényē belamáširō: áfi šígā tsēbuigō?”*) konō ñgampát-

*) see § 281, 1.

tuyē tātā kúguiberō. Tātā kúguibē wólte, yāntsíberō íse, yāntsúrō: “wu nā ñgampátūberō, sunótemmáté, ñgō lēngē, íseskī,” kónō yāntsúrō. Yāntsíyē šírō: “ñgampátuyē áji gonō? mána nemétsenáté, wúrō gúllé, páneskē,” tse tātāntsúrō. Tātāntsíyē: “yāní, mána ñgampátuyē nemétsenáté, ‘lénemīa, yāñemmō gúllé, gúbōgem kokóriō tsákūa, íse, lénýē: áji šígā tsebui?,” gonō yāntsúrō.

Yāntsíyē: “tātāní, lénógō, bónógō ñémdōn, wu mána ñgampátubē pángī,” konō tātāntsúrō kúguiye. Tātōa kúguibē mána yāntsabē pántsā, létsā, bótsei, yāntsayē bótši. Káñemtsu léttsai, dígō gúbōgem kokóriō kēakényā, ñgampátū pántse, tšítse, sabaráte, kúgui gurétsin, “íse, lénýen,” tse. Kokóriō ndirō tsákī, ñgampátū tsábā wátšin kúguibē, “íse lénýen” tse. Kúgui pántsēn tšítseni, dínūa wátši. Dínūa wāgúnýā, ñgampátū pántsēn tšítse, pátō kúguiberō kádiō, íse, kúguirō: “kúgui, tātāñem nāñirō nótem, ‘lok-téji tšínýen’ ñem, wúgā skígórēm, wúyē tātāñemmō: ‘lénemīa, yāñemmō gúllé, gúbōgem kokóriō tsákūa, íse, lénýen’ ñeskē tūtāñemmō, gúllesganáté, nírō gúlentseniba, ni páñemīn námñem, dínūa wágonō?” kónō ñgampátuyē kúguirō. Kúguiyē: “yā ñgampátū, wúgā sóbāmūrō skírágēm kwōya, wúte dínūa búnyē, pányin tšínýē lúgeskin bágō,” konō ñgampáturō. Ñgampátuyē kúguirō: “ni áji rínem, ‘dínūa búnyē lúgeskin bágō’ ñeminté? áji tsábālan degá?” konō kúguirō ñgampátuyē.

Kúgui ñgampátubē mána pántse, sabaráte, tatoántse bóbōtse: “árogo, ñgampátūga yardúgēogō belamásírō!” Tútōu ñgásō tšítsu, tsábārō kutumíngā, ñgampátū fúgurō kótse; ābgatányā léturō, tātā kúguibē ndi ñgampátuyē tsétei: kúgui tsúrui, tatántse ndi ñgampátuyē tsétāna. Kúguiyē: “yā ñgampátū, tsábāmārō gágendé, tātāní kām*) ndi tāmīn?” kónō ñgampáturō kúguiyē. Ñgampátuyē: “tātāñem kām’ di tásganáté, sándi léturō**) dúnōntsa ganá, atemárō wu sandígā ñgántšin góñgē, lénýē.” Kúguiyē “ni átemu tamāñem kwōyá, wúa nyūa sóbāndléte pártseyē,” kónō kúguiyē ñgampáturō. Ñgampátuyē “ni sóbā wāñemī kwōya, kolōntséskē, páñemmō létsāmmī” kónō ñgampátuyē. Kúgui tsábū pátobē gō-

*) § 201.

**) § 262.

gányū, ŋgampátū pártse, kálā kúguibē tsétei; kúgui búrgū tsákin. Ām bēlabē pántsei ŋgásō, tsítsa, tsagáse, kašnyā, ŋgampátū kálā kúguibē tsétāna káššin. Ŋgampátū ām bēlabēga kirúnyā, kúguiga kolótse, tsegáse, káragāntsurō gágī.

Kúgui dāgáta; ām bēlabē kúguirō: “ni tsóli, ni, kúgui, tsínem, lénem, ŋgampátū sōbánemin? ándi búrgūnem pányē, nā-némō tsyendē kwōya, nígū ntsétsē, tatōánem ŋgásō tsuróre, káru-gāntsurō gágin,” kéda ām bēlabē kúguirō. Kúguiyē: “álla bárgu tsaké: nándi wúga semáguwī tši ŋgampátubēn” kōnō ām bēlabērō. Ām bēlabē širō: “kūtē komándē áširnem tsáktši, náten fúgun áte nyúca ŋgampátūa sōbátuwī! ŋgampátū ši búrgōn nígū kóntši: ka-lánem lifē, náten fúgun, ŋgampáturō!” kéda ām bēlabē kúguirō. — Yimtema ŋgampátūa kúguira sōbāntsa párgēda, kéda ām wáragē, wu pāngóškō. Áte dátši.

2. Mána gútsiganwa kókoābē.

Gútsigan létse, pári gégāben ŋgepal pítse, bótsēge, táta kál-tse, kilugū. Kilugényā, létse, kómbū tátoāntsi bē mātārō; kómbū tsebándin bógō, tátoāntse ŋgásō kánārō*) tsáširin: gútsigan ágō tsídena nótse. Kábū pal tsítse, nā sōbāntsi bēwō létse, sōbāntsurō: “sōbāni wu nānémō kádiskō,” kono sōbāntsurō. Sōbāntsiyē širō: “áfi rágem, nānirō kádim?” Šiyē: “tatōáni kánāwa, kómbū nányin bágō, atemārō nānémō kádiskō: wúrō búrgō sék-kele!” konō sōbāntsurō. Sōbāntsiyē širō: “diniā wátšia, tsíné, kúlugurō lénem, kúlugutē wánem, kókō mbétsi kwōyá, wóltem, ísem diniā bunétsia, léné, tši kúlugubēn bóné, šínem áné, mis-kōnem áné, šimnem tsáiné, kádeg némnem, nā tūlon bóné, dúgō diniā wátšia, kókō tsálugū, nígū ntsáruiya, wólta, pántsarō létsā, ántsa páto bē ŋgásō bóbōtsa, ísu, nígū mískōn ntsátā, gérntsei: “áte ni sandirō manágemmi, kédeñ nēmué!” konō sōbāntsiyē gútsigānnō.

*) § 149.

Ši mána sóbāntsi bē pántse, dlniā bunyēgányā, gútsigan tšítse; kulūgurō lēgányā, kókō ŋásō kaigāntsa yētsei; šīgā kerúnyā, létse, tsédiga nkībēn gerátei. Gútsigan wólte, pántsūrō tse, bógonō; bōgányā, tawátse, kūrū wólte, kulūgurō létse, kókō šīgā tsárūni: ši ilān létse, tši nkībēn bótse, “núskī” tse, šintse átse, múskōntse átse, tšintse átse, šimtse tsáktse, ši bótsena dúgō dlniā wāgányā, kókō tilō tšítse, “dlniā wátši,” tse; dégārō kilūgényā, gútsigan bōgáta ši tsúrui; wólte, létse, kókō ŋásō bóbōtse: “árogo, ŋgō ágō lagá, tšinna pāndlēbēn nūna, ŋgō ši bōgáta wu kiruskō; kirusgányā, atemārō wólteskē nandigā bóbōgoskō.” Kókō ŋásō tšítse, šīgā tságā, kelugényā, gútsigan, tši pāntsábēn bōgáta, sándi ŋásō tsárui: sándi nōtsāni, gútsigan búrgōn sandigā kótsena. Sándi wólta, pántsārō létse, šērēa ganátsa: “áfi dīyen? kām nántse tsúlūgena nōnyendē tse, tšinna belāndēben nūna,” kēda. Ántsa wúrāsoyē sandlrō: “tšínógō nándi ŋásō lúgogō dégārō, kām nūna áte gérnū, yátū kúyintēn, kólōnógō!” kēda ántsa wúrāyē sándi ŋásorō. Sándi ŋásō tšítse, tsa, gútsigan tsátā múskōben, ši tsátā, šīgā gértsei.

Gútsigan búrgōwa, sandigā tsúrui, sándi nōtsāni; gértsei gútsigángā, kaigāntsa yētsei “gérnógō, kólōnógō! gérnógō, kólōnógō!” tsā, kaigāntsa yētsei. Sándi ŋásō gútsigan gértsei. Gútsigan sandlrō manátsegin bágō; ši sandigā tsúrui. Gértse kúyinturō, šīgā kesātényā, gútsigan šim péremtse: sandiyē kerúnyā, sándi ŋásō kánguleirō badtsei. Gútsigan kókō kángulei badtsāna kirúnyā, tšítse, dátse, ŋágāfon sandigā dátšin: nátsegia, gótšin, tsúndin, fúgurō létšin, gótšin, tsúndin. Kókō tsagáse, kábū pántsārō tseitē, gútsigányē ŋásō tūlō tūlōn tsúndū dátši. Tšigāntse tsumbuli, tsábū pāntsibē gótse, létse; tátoántse šīgā kerúnyā, kunótei “yándē kómbū andirō tsúguti,” tsā, tátōa ŋásō nā yántsāberō káššō. Ísū, dāgányā, yántsa kókō tsúrō tšigāntsi bēn tátoāntsúrō fóktsēge, tátoántse ŋásō kókō tsábū, kánāntsa nui.

Gútsigan, ši tšítse nā sóbāntsi berō létse, sóbāntsúrō: “sóbāni, mána bísgā wúrō gúllesemmátē, mánāte kāríte: léngē, tši kulūgubēn bóngē, dlniā wāgányā, kókō wūgā skerúnyā, sándi wu múskī tsā, tsa, wūgā géresā, sásāte, belān kúyinturō wūgā kesātényā, — sándi wu búrgōn sandigā kóngāna, nōtsāni, sándi ‘wu kánuskō’

tsā, wīgā géręsei, — kúginturō skesātényā, šim pérémyē, sandigā kirusgányā, sándi šimni pérémyanu kerúnyā, ngásō kángulei badígēda. Sándi badigedányā, wu tsńeskē, sandigā ngáfjon gáskin, tilō náęskia, góngin, yundúskin, ndi náęskia, gónge, yundúskin, ngásō kábū pántsa tsabánlité, wu yundúskē, ngérgeni tsumbúli; ngérgeni yimbúluskē, nā tátoāniberō kúskē, tátoānirō fókkeskē, tsábū, kánantsa nuí,” kónō gútsiganyē sóbāntsúrō. Sóbāntsega wusátse: “állu bárgu tsaké, wúrō búrgō sekkélinū,” kónō sóbāntsúrō.

Gútsigánwu sóbāntsúu búrgō fóktsa, létša, kókō pántsāu náb-gatāyá, útegeima tsáde, tátāntsa āmpátsei. Kérmáté kókō kulū-gulan yiltseiya, kām létšin, tsárniya, ngásō kédeę némtsei, “gú-tšigan isin” tsā, sándi káryū kérmayāyē. — Áte mánu gútsigánwu kókōwābē wu páneşganāté, úteima dátši.

3. Mána keņyéri kámuntsúabē.

Keņyéri kámāntse tátā kēāmbō; tátā kēāmbúnyā, kóāntse bó-bótse, kóāntsúrō: “wu tsánei ráęęşgana máné, wúrō šē!” kónō kāmū keņyéribēyē kóāntsúrō. Kóā mánu kámuntsibē pántse, kámuntségā tsugóre “tsánei ilífi ráęem?” kónō kámuntsurō. Kámuyē “wu kátigī kamáunbē ráęéskō” kónō kóāntsúrō. Kóā mánu kámabē pántse, tšítse, nā kúguiberō léęonō. Lęgányā, kúguirō: “yayá kúguí, wu nírō mánāni tilō, kámunihyē gúleşena, nírō gu-lentséskē, páné!” kónō keņyériyē kúguirō. Kúguiyē: “mánāņem gúleşené, páneşkē,” kónō kúguiyē keņyérirō. Keņyériyē “yā kúguí, kámāni bisgā tátā kēāmbō; keāmbúnyā, wúrō ši tsánei ilifíma wátši,*) kátigī kamáunbē tserágō, kónō wúrō: áfi dískē, kátigī kamáunbē púndeskē, širō yískin?” kónō keņyériyē kúguirō. Kúguiyē: “deęá, nírō búrgō tilō ntsekkélikē, kátigī kamáunbēte ni tšibánleę: léné, dugulgúlini bóbōné, kúguí bóbōné, ngampátū bóbōné, kéri bóbōné, búltū bóbōné, dzádzírma bóbōné, kúrguli

*) § 332, 4.

bóbōné, kamáun bóbōné*), ngásō, bóbōnem, lógōné: “mártegenógō, árogō, kúlōni kátšinuwa” nem sandígā logōnem; íseiya, ni kátijī kamáunbēté tšibándem,” kónō kúguiyē kenyerirō.

Kenyeri mána kúguibē pántse: ām šigū tserúgenāté ngásō bóbótse: nāntsūrō kašinyā, ši sandígā logótse; sandiyē lógontse pántsa, wólta, pántsārō lēgēda. Lēgedányā, diniā wágányā, búrgon dugulgülemī tšítse, bánontse gótse, kátsagāntse gótse, kúlō kenyeriberō lēgōnō. Lēgányā, kátsagāntse tsédírō kóktse, bárērō badíjonō. Kenyeri tsūrō kúlōntsibēn náptšena, dugulgülemī bárētšin, kúgui kádiō. Kúgui kadínyā, kenyerirō: “ndú fugúnjin ísō?” kónō kenyerirō. Kenyeriyē: “ngō, dugulgülemī íšenu bárētšin,” kónō kenyeriyē kúguirō. Kúgui dugulgülemī kirúnyā, gótse tsúndī; kindúnyā, kúgui bárē badítši, bárētšin.

Ngampátū tšítse, kúlorō kádiō. Kadínyā, kenyerirō: “yā kenyeri, ndú fugúnjin ísō?” gányā, kenyeriyē, “dugulgülemī ísō.” Ngampátuyē: “nda dugulgülemī?” gányā kenyeriyē “dugulgülemī kúguiyē tsúndī” gonō; “nda kúguité?” — “túgō kúgui bárētšin.” Ngampátū létse, gótse, kúguigā tsúndī; ngampátū ši tilontse bárētšin.

Kéri tšígonō, tšítse, íse; kúlorō kadínyā, kenyerirō: “yā kenyeri, ndú fugúnjin ísō?” tse kenyerigā kigōrényā, kenyeriyē šírō: “dugulgülemī ísō.” Šiyē: “nda dugulgülemī?” tse kenyerigā kigōrényā, kenyeriyē: “dugulgülemī kúguiyē tsúndī.” Šiyē: “nda kúguité?” — “Kúgui ngampátuyē tsúndī.” “Nda ngampátuté?” — “Ngō, ngampátuyē bárētšin.” Ngampátū kériyē gótse, tsúnde, kéri ši tilontse**) kúlōlan bárē badígonō.

Búlte tšígonō; tšítse, kúlorō kadínyā, kenyerigā kigorō “ndú fugúnjin ísō?” tse kigōrényā, kenyeriyē búlturō: “fugúnemin dugulgülemī ísō.” Šiyē: “nda dugulgülemíté?” — “Dugulgülemī kúguiyē tsúndī.” “Nda kúguité?” — “Kúgui ngampátuyē tsúndī.” “Nda ngampátuté?” — “Ngampátū kériyē tsúndī.” “Ndu kérité?” — “Túgō kéri bárētšin,” kónō kenyeriyē búlturō. Búltu kéri tsúra; kirúnyā, létse tsétū, tsúndī. Kindúnyā, búlte létse, bárē badítši.

Badígányā, dzádzirma tšítse, bánontse gótse, kúlorō íši. Ku-

*) § 204.

**) § 205, 4.

dinyā, kenyerīgū kigorō. Kigōrénjā, kenyeriyē širō: “dugulgülemī burgótse,*) isō,” gányā, šiyē: “nda dugulgülemitē?” — “Kügüiyē tsündi.” “Nda kügütē?” — “Ngampátuyē tsündi.” “Nda ngampátütē?” — “Kéryiē tsündi.” “Nda kériťē?” — “Bültiyē tsündi.” “Nda búltu?” — “Tügō ši bārētšin.” Dzádzirma búltugā kirúnyā, ise, šigū tsétā, tsětse, búltegā tsébū, bārē badītsi.

Badigányā, kurgulī tsítse, bánontse gótse, kulorō iši. Kadinyā, kenyeri náptsena, kurgulī tsúru. Kirúnyā, “yā kenyeri, ndú búrgo fúgūnyin isō?” gányā, kenyeriyē širō: “dugulgülemī isō.” Šiyē: “Nda dugulgülemitē?” — “Kügüiyē tsündi.” “Nda kügütē?” — “Ngampátuyē tsündi.” “Nda ngampátütē?” — “Kéryiē tsündi.” “Nda kériťē?” — “Bültiyē tsündi.” “Nda búltütē?” — “Dzádzirmayē tsündi?” “Nda dzádzirmātē?” — “Dzádzirma түгө ši bārētšin,” kōnō kenyeriyē kurgulirō. Kurgulī fúgūntse wūgányā, dzádzirma bārētšin**) tsúru. Kirúnyā, létse, dzádzirma tsétā, móltā, dzádzirmağā tsétši. Kētšinyā, létse, bārē badītsi.

Badigányā, kamáun tsítse, bánontse gótse, kulorō iši. — Sándi ngásō, kenyeri sandigā búrgōn kótsena, sándi nótsāni. — Kamáun kenyerīgū kigorō: “yā kenyeri, ndú fúgūnyin isō?” gányā, kenyeriyē širō: “dugulgülemī isō.” Šiyē: “nda dugulgülemitē?” — “Kügüiyē tsündi.” “Nda kügütē?” — “Ngampátuyē tsündi.” “Nda ngampátütē?” — “Kéryiē tsündi.” “Nda kériťē?” — “Bültiyē tsündi.” “Nda búltütē?” — “Dzádzirmayē tsündi.” “Nda dzádzirmātē?” — “Kurguliyē tsündi.” “Nda kurgulütē?” — “Kurgulī түгө ši bārētšin,” kōnō kenyeriyē kamáunnō. Kamáun mána kenyeribē pántši. Kenyeri ši búrgōwa, kamáun nótseni. Kenyeri márbā látse, kándañ kolótsege, tši márbābē búťšin tsáktse, káti pítsegena. Kamáun ši tsúrāni. Nā kurguliberō lēgányā, kurguliga lebalūrō tsétā, šyáa kurgulura lebalū tsáde, wóltā, lētsā, márbārō kamáun tsukkūrī. Kikkurúnyā, kurgulī ngáforō wólti. Wolgatényā, káragāntsurō létši. Lēgányā, kenyeri tsítse; nā márbāberō kálinyā, kamáun tsúro márbābēn tsúru. Kirúnyā, létse, tsēnāntse gótse, ise, kátigī kamáunbē tsēširtē, gótse, nā kámuntsibērō keátō. Keátényū, “ni tsáneñ ndásošō wānemmi, ‘kátigī

*) § 303, 1.

**) § 221.

kamáunbē rāgéskō' nem wúrō gúllemmāte, kū wu Állayē bánísege, ágō rōnémyē tserágenáté, wu nírō kúskī, űgō ši," kónō kenýériyē kámuntsurō. Kámū tšítse, kátigī kamáunbē nā kóantsibēn tsémāge, tatoántse tsuróre, kátigī kamáunbēn tsákkonō. Yíntema kenýéri kámuntsúa útemā kédō.

Kámū kenýeribē, ši, kóántse bündi díníabē űgásōga búrgōn kótsena, kámū ši nótseni; kóá šígā búrgōn kótsena, ši nótseni. Yíntema nōgónō kóántse búrgōwa. Kérmáté ndúyáyé búrgōwa, tsáruíya, šírō: "kām áte, búrgōntsé búrgō kenýeribē gadi," tsányin kām búrgóaturō. — Áte dáúši.

4. Kúrabū délāwa búltuābē.

Díníā kánā kadínyā, am 'gásō kánāyē tsétei: kómbū bágō. Nū létsa, kómbū mátsédāna nótsāni: ndúso pántsān náptsāna, údémtei. Kábū tilō búltu tšítse, káragārō, kómbū máttārō lēgúnýā, dágel sandi űgubu kúlūgulan kasáltei; búltu létse, sandirō dátsegī. Dāgigényā, búltu dágelsogā kígorō "mártegenógō, wúyē tígīni kádáfūa nándon kasaltéskē!" tse búltiyē dágelsogā kígorō. Dágelsoyē šírō: "Yū búltu, kúlūgúté álla ganátse: áre, kasáltené!" tsā dágelsoyē búlturō. Búltu mána dágelsobē pántse, dágelsogā tségā, kúlūgurō támū, kasáltei. Dágel¹⁾, sándi nótsāni, búltu kómbuñtsārō²⁾ kádióté³⁾; sándi kasáltei. Búltu búrgōwa: dágel tilō dábubēn⁴⁾ tsétā, űkírō túttsege, tsédíya űkíbēn gerátši. Dágel, sándi nótsāni, kasáltā dāgányā, pántsārō létsei. Lēgedányā, búltu wólte, tsúrō űkíbērō gáye, dágel tsétsena gótse, pántsúrō létši.

Dágelsō pántsārō lēgedányā, kámtsa tilō tsárūni; dágel kúrantsátiyē: "ándi űgásō pátorō íšyē, kámdē tilō bágō: ndárārā kargágō?" tse, ámtse kígorō. Kígórényā, ámtse sándi nótsāni; kúra dágelbē pántsēn némtse⁵⁾ náptsī. Nabgányā, díníā wāgányā, ámtse űgásō nántsúrō ísa, kúlūgurō kasálturō áptei; áptā, létsā, kúlūgu kepándényā, búltu nántsārō íši. Kadínyā, dágelsoyē búltu

¹⁾ § 334, 1.

²⁾ § 181.

³⁾ § 324.

⁴⁾ § 134.

⁵⁾ § 303, 7.

turō: “yā búltu, ni bisgū nāndērō ísem, andyúa nyúa tsúrō kúlāgubēn kasáltē, pátorō lēgeiendeā, kámdē tilō ruiyendē: niba kāmdele tām?” tsū dāgelsoyē búltugū kéogorō. Búltuyē dāgelsorō: “wúa nandyúa tsúrō kúlāgubēn kasáltē, ándi űgásō dēgārō lūgē, tsúbā pāndēbē gōnyenātē, muskōnyin dāgel kāmūndō yētsēskē gōnganu sárūbā? tigényin bū rāba? wūrō nembārbū kéresegeiwē?” kōnō búltuyē dāgelsorō¹⁾. Dāgelsō¹⁾ mána búltubē pántsā: dāgelsoyē búlturō: “áte nāndērō ísem, utsúruiyendē²⁾: nígā ntsúruiyēya, ándi űgásō tsáptē, nígā ntsētšyē,” kéda dāgelsoyē búlturō.

Búltu mána dāgelsobē pántse, pántsurō létši: létse, bōgányā, diniā wāgányā, tsítse, kúlūgu, nā dāgelsō kasálteirō — kōıntse³⁾ ganá gótse, gerátse, — íši. Kadínyā, kúlūgu, kārāngányā, tsédīga késgāben gerátē; dāgelsō ísa, kasáltei, ši tsúrui: dāgel šīgū tsúrūni. Ši kōıntse gótse, mbēlātse, kālā dāgel tilobē kōínyin bák-tse, dāgel űkírō tsúkkurī. Kikkurúnyā, dāgel ámūntse űgásō tártā, pátorō létsei. Búltu létse, dántse gótse, pántsurō létši.

Lēgányā, málam dēlā tsítse, nā búltuberō kádiō. Kadínyā, búlturō: “yā búltu, nānēmō kádiskō,” kōnō búlturō málam dēlāyē. Búltuyē: “áfi nānyin mánemin?” kōnō málam dēlārō. Málam dēlāyē: “kāmūnisō, tátānisō, űgásō kánāwa, kómbū bāgō, atemārō nānēmō kádiskō: mārtegenē, tsábā kómbubē wūrō pēlēsēgenē!” tse málam dēlāyē búlturō. Búltu mána málam dēlābē pántse: „lēnē, pānemin kū bōnemā, bálīa sēbān áre, nā kómbū pāndeskē, búskintē, wu nūrō pēlētšīguskō,” kōnō búltuyē málam dēlārō. Málam dēlā mána búltubē pántse, pántsurō wólte, létse, bótse: diniā wāgányā tsítse, nā búltuberō íši. Kadínyā, “yā búltu, mána wūrō bisgū gúlusemmātē, atemārō nānēmō kádiskō,” kōnō málam dēlāyē búlturō. Búltu mána málambē pántse tsítse, fūgurō kótse, málam dēlā šīgū tsēgei űgáfōn, kúlūgu dāgelsō kasálteirō létsei. Lēgedányā, kúlūgu kārāngedányā, géli késgāben gerátā, náptsei. Napkēdányā, dāgel űgásō kasálturō ísei: ísa, kasáltei tsúrō kúlāgubēn; búltu tsúrui. Búltu kúrúnyā, málam dēlārō: “yā málam, ni wūrō ‘kánāwa’⁴⁾ nem, sugórēmātē, űgō ágō wu búskintē, nūrō pēlētseguskō: ni búryō din, lēnem, tímā — wu

1) § 209.

2) § 236, 2.

3) § 125, 4.

4) § 162.

wólteskē, pányin nángiā, — ni álla logónem, állāyē bánāntsege, pándem támia, nānirō kútem, wúa nyúa gértē, niyē kágenem góné¹⁾, wúyē kágē góngē,” kónō búltuyē málam dēlārō.

Málam dēlā mána búltubē pántse, tšítse, rántsen gerátī. Búltu tšítse, pántsuro létši. Málam dēlā gerátenu, dágel kúlūgulan kasáltei, ši tsúruī. Kirúnyā, tšítse, fúgūntsa káptse²⁾, ñkírō gágī. Kargágényā, ši málam dēlā ñkí nótsenu, lúptse, nā dágelsōberō lēgányā, ši lúptsenu: dágel šigā tsáruī bágō, dágel kasáltei, ágō tsúrō ñkībēn degána nótsāni. Málam dēlā ilān kálāntse dēgārō tsetúlūge, dágel tilō tsētā, kússe, tsúrō ñkībērō tsákī. Kēakényā, ñkí kántsā dágelbērō gáge: dágel nui. Dágel kanúnyā, ši tsētā, mbátse, létse, kúyintēn, dágelntse múskōnwa³⁾, tsúlūge: dágelntse gótse, nā búltubērō légonō. Lēyányā, búlturō: “yā búltu, wúrō ágō dími: wu kánāwa, nā kómbubē pēlēsēgem, wu léneskē, állāge bánāsege, kómbū pēlēsēgemmātē, wu pándeskī, űgō ši: áre, gérte, kágenem góné, kágē šé!” kónō málam dēlāyē búlturō. Búltu mána málam dēlābē pántse, tšítse, tšēnāntse gótse, dā múskō tilō kámtse, málam dēlārō keinō. Málam dēlā dántse múskō tilō tsémāge, pántsuro létši.

Lēgányā, kúrū dínā wátši. Kúrū tšítse, nā kúlūgu dágelsō kasálteirō tse, gerátī; ši gerágata⁴⁾, dágel nótsāni; sándi űgāsō tsa kúlūgurō. Katumányā, málam dēlā sandigā tsúruī, sándi kálāindō tsádin tsúrō kúlūgubēn. Málam dēlā lúptse, nā dágelsō kálāindō tsádinbērō⁵⁾ kádiō. Kadinyā, dágel tilō kúra mbélātse, tsētei. Dágel búrgū kēukényā, amāntse űgāsō tsagási. Kēagasényā, málam dēlā tsētā, tsergēre, kálārō⁶⁾ gótse, tsábā pátobē gótši. Ši létšin, rántse souargáte: “búltu, ši páton náptsenu, wu íesekē, dā yētsékē, góngē, nāntsúrō yáskūa, ši tšítse, nányin tsémāge, wúrō ganá šia, ši űgubū gótšin” tse málam dēlā rántse nemētšin, dántse múskōnwa. Tšítse, dántse gótse, tsábā pátō búltubē kolótsē, tsábā pántsibē gógonō. Búltu gurētšin málam dēlāga; ši tsúruī bágō.

Búltu málam dēlābē búrgō nótsenu: búltu tšítse, létse, tsábā dēlābē fúgūn káptse, gerátenu; dēlā dántse gótsenu, tsábā pān-

1) § 238.

2) The more common form is *kámtse*, without change of the character.

3) § 183.

4) § 212.

5) § 155, 17.

6) § 183.

tsibērō gágēna, pāntsúrō létšin. Búltu jūgūn nabqatu, létse, ná-
tsegī. Nāgigényū, búltu tšítse, jūgūntsēn dátši. Dāgányū, dē-
lāyē dántse múskōmca, búltugā kirúnyā, dátši. Dāgányā, búltu
tšítse, málam dēlārō: “yā dēlā, nándi kām kúbēté kámýē nandirō
ńgalā tšideni: wu pányin námga, ni tšīnem, tšēm, wūgā logónem,
'wu kánāwa' nem, 'kámūni kánāwa' nem, 'tátāni kánāwa' nem¹⁾,
wūgā logónem, wu lógónem pángē, wu nígā bóbōntsēsē, tšīngē,
jūgurō kónngē, ni ńgáfōn ségām, nā kómbūberō lényē, wu nírō
nā kómbubē pēlētsegesē, 'kómbūté állāye bánāntsege, pándēmīa,
kūte nānírō, wāa nyūa rēnyē' nesē, gulengasgányā, ni lēnem,
kábū tilō dā pándem, nānírō kígutēmīa, wu tšīnesē, dā kámngē,
kágēnem 'tšískē²⁾ kágē gónngē, nabgasgányā, kū wóltēm, nā dábērō
lēnem, állāye bánāntsege, dā kibándēmīa, ni tsábāni kolónem,
tsábā pānémbē gónem, lēnemīn: wu nírō ńgalā diskē, ńgalā dis-
kgnāté wánēmī kwōya, káté nýyē dā, gónemmayē³⁾ dā, nándi ndísō
dání, pátorō létsammī,” tse búltuyē, málam dēlāga kitā. Kitányū,
šyūa málam dēlāwa móltū, málam dēlā dā šírō kolótsēge, tsegáse,
pāntsúrō létši. Búltu dā gótse, pāntsúrō létši.

Lēgányā, — málam dēlā, ši, bíndi ńgásō kárugābēté, šima
málamtságō: ši kargūn 'gubū nótšena. Pāntsúrō kadínyā, pátse,
keári kámō wóltse, nā búltubērō légonō; búlturō létse; “búltu,
ni wūgā nōsemmba? kōa málam dēlā nānírō kádiō, wírō, ni
agóntse káragān állāyē šírō tšīna, ni kámngem tsábālan, nántsēn
mágem, šīgā kójōnem, légonō: níte kōa málam dēlāte, nōngemmbā?
ándi dā káragābē ńgásō šima málamdégō, ni pángemmba? agóntse,
kámngem tsábālan, mágemmaté, túlūgē, kúte kérmāma, málammō
yáskē, agóntse yískē: kuńgútorō wánēmī kwōya, lēnesē tutoáni
bóbōnesē, tšā, nígā ntsargére, nānírō tságūte, wu nígā táskē,
tšéngē, yáskē, málum dēlārō yískē, ntsepátke”, kónō keáriyē búlturō.
Búltu mána keáribē pángányā, kárgentse kámti, tígíntse ńgásō
ólótsin, ágō tšidenā nótšeni, keári dāgātu, šīgā tsúrui. Ši tšítse,
bełágāntsúrō gáge, dā nā málam dēlāben tsémāgena tsúrō bełá-
gāntsibēn gótse, dēgārō tsetúlūge, keári dāgátārō tšō; keári dā

1) comp. § 204.

2) stands for *ntšískē*, by way of aphæresis.

3) § 333, 1.

tsémāge, dātsena. Keáriyē búlturō: “kúté kótši: náten júgun ágō málam délābēté lénemī tsányin, wu páņeskīa, wu nigā belágu kolóntsęgesganāté ni tšilūgummi; kúte lebála dātši; bālī dte labárnem dílibē pángani!” tse keáriyē búlturō. Keári dā málam délābē gótse, búltegā pántsęn kolótsę, káragāntsúrō lęgónō.

Búltu ši tsóli: málam délā ši agó ngubu nótšena, wólte, kálantsęgā kárunyin sámtse, keári kámmō wóltsę, nā búltubērō lęgónō, búltu, ši nótšeni.

Yimtema búltua délāwa ndúyē kámāntsęgā tsúruiya, kārāntšın bágō: búltuyē délāga tsúruiya, kārāntšın bágō, délāye búltegā tsúruiya, kārāntšın bágō. — Átema kárabū délāwa búltua kúnā loktábē, tsā, wu páņeskē, gulęntsęsganāté, átema dātši.

5. *Mána kęnyérıwa búltuābē.*

Kęnyérıwa búltua létšā, káragān náptsā: búltu létse, dū tšétse, gótse, nā kęnyéribērō kádiō. Kadınyā, kęnyérırō: “ngō, dā kúski, léné, kánu kúte, dándē wárnyē, gériyē,” kónō búltiyē kęnyérırō. Kęnyéri tšítse, kánu mátārō, tsábā gótse, ganá lęgónō. Lęgányā, kánu tsúrūnı, wólte, nā búltuberō kádiō. Kadınyā, búlturō: “yā búltu, wu, kánurō sunótem, lęgasgányā, kánu rúsganı, wóltseskē, kádıskō,” kónō kęnyériyē búlturō.

Búltu, kęngal Pótēn tsukkūrın, kirúnyā, “kánū” tse, tšítse, kęnyérırō: “dándē wúné, dúgō léńeskē, kánüte kúteskē,” kónō búltiyē kęnyérırō. Kęnyéri mána búltubē pántsı. Pángányā, sabaráte, búltegā gurétsın. Búlte létse, “kánu kúskin,” tse, nā kęngalbērō létši. Lęgányā, kęngal tsukkūrı. Kikkurúnyā, wólte, nā kęnyéribērō tse, kęnyérırō: “wu nā kánubéturō lęgasgányā kánüte rúsganı,” kónō kęnyérırō búltiyē. Kęnyéri dā ngásō belágārō tsákena, búltu dā tsúrūnı, kęnyérırō: “nda dándē? ‘gúrēné, dúgō léngē, kánu kúskē’ ńeskē, nırō gulęntsęskē, wu léńeskē, ‘kánu kúskin’ ńeskē, kánu rúsganı, wóltseskē, kadısgányā, dū ngásō) wu rúsganı: ndará dáte kėákem? wırō gúllé, páņeskē?”*

*) § 209.

kónō búltiyē kenjérvirō. Kenjérviyē búlturō: “ngō, kām 'di tsúrō belágābēn tsúlugū, dátę gótsā, belágāro támui: degá, wu belágáturō gágęskia, ngáfareinēm wírō úsegené, dátę ngáfareiném̄mō yirgegęreskē*), túlágé!” kónō kenjérviyē búlturō. Kenjéri belágārō gáge, búltu šírō ngáfarei átsege, kenjéri ngáfarei búltubē tsétā, gęsgā kóktse, gęsgārō ngáfarei búltubē tsergegęre; dāgányā, búlturō: “dátę ngáfareiném̄mō yirgegęreskē dátši: kásené, dęgārō túlágé!” gonō kenjérviyē búlturō. — Búltu ši tsóli, kenjéri šigā búrgōn kótsęna nótsęni; dū tsergegęró tse, ngáfareintsę kásšia, kibū. — Kenjéri šírō: “kásené!” tsényin; ši kásšin, kúllugorō tegęri: gęgátse, dúnōn kasgányā, ngáfarei kám̄ti. Ngáfarei kamgátęnyā, búltu kenjérvigā tsúrūni: kenjéri tsúrō belágābēn dāntsúu gerútena, búltu tsúrūni.

Búltu tsábā gótsę, káragāntsúrō abgátęnyā, létšin, ši kām 'di tsúrui. Kirúnyā, kunótin: “dā pándęski” tse. Máfundi kām 'di sandliyē búltu kerúnyā, kunótei, “dā pandé” tsū, kunótei. Búltu išin nántsārō; sandliyē nā búltubērō tsei, tsa, kálā fókķędu; kálā fókķędányā, búltę tsítse, “máfundi kām tilō dā pándęski” tse, kęntārō badigányā, máfundi šigā đfmārō tsúrūni, kám̄nuntse tsángātšin; kámmu tsángátse, tsetúlęge; kám̄nuntse gęsgā tsúgęte, kánũntsa fútsā, kámmu gęsgā tsétā; tsigányā, kóu tilō tsítse, nū búltubērō lęgányā, búltu kóagā kirúnyā, tsítse, “nā kóabērō lębálārō tseskin” tse, badigányā, kóu sımō tilō búltubē tsétā, kásse, múktse, kámmurō tsáke; kámmu ganá pāngányā, kóu sımō gótsę, tsírō tsáke, tsęgerin: búltę tsúrui kóu sımō tsęgeringā. Búltę kirúnyā, “kóu sımōni kám̄ntse, tsęgerimátę, dāngū, wúgā dębesudāni” tse tsege, káragāntsúrō kargágō.

Kenjéri ši búlturō: “áre, wúu nyúu sōbátę,” tse; búltu ši tsóli, kenjéri šigā búrgōn kótsęna nótsęni: ngáfareiyē bágō, súnōyē bágorō, kenjérviyē búlturō tsęgde, nęmsóbāntsa párgędu, kędu wu pāngóskō. — Áte dátši.

*) Besides this form there is another, viz. *yirjęreskin* which is given in § 78, as being the more usual one.

6. *Kárabū kúguíwa kamáunwābē.*

Kamáunwa kúguíwa “ndúndē kombú ngubu tsíbū?” tsā kām-pigigáta; kām-pigigatányā, kúguiyē kamáunnō: “wu nígū kómbūn kóntseskī” gonō; kamáunyē: “ni kúgui tsīni tilōma tīmī, wírō ‘kómbū mbūn kósemī’ nēmin? námné, dīniā wátšia, wúa nyúa káragārō lényē, ndúndē yāyē kām kómbuyē šigā tsétin bágōtē ándi tsíruiyē,” konō kamáunyē kúguirō.

Kúgui mána kamáunbē pántse, pántsen bōgányā, dīniā wāgányā, tsítse, sabarátē, nā kamáunberō kádiō; kadinyā, “kamáun, nígō dīniā wátši, tsīné, lényē káragārō, kómbundē mányē, buiyē!” tse kúguiyē kamáunnō. Kamáun mána kúguibē pántse, sabarátē, tsítša, tsábā kéragābē gógēda: gótsa, létsa; káragā kebāndényā, kúguiyē kómburō badítši, kamáunyē kómburō badítši. Kamáun gēsǵáfiyāyē tsúruiya námtse, tsébu; táta gēsǵáfiyāyē¹⁾ tsúruiya kámtse, tsébu. Kúguiyē tsédī kúšičtšin, kulíñyāyē tsúruiya gótse, tsúndin. Sándi ndisō kómbūntsa mátsēi, tsábui, dúgō kau. dábū kítényā, kamáun tsúrōntse kómbuyē tsómbulī, kánāntse nui: létse, gédi gēsǵāben bótši; bōgányā, kúgui šigā tsúru, kúgui, kánāntse nūni, tsédintse kúšyētšin, kómbū mátsē, tsébu.

Dīniā dūargányā, kúgui tsítse, nā kamáunberō kádiō; kadinyā, kamáun, ši bōgáta, kamáunnō: “yā kamáun, ni wúgā kómbūn kósemīn nēm, kómbū wúa nyúa badigeiēndē, ni kómbū ganá yíbbūmā²⁾, ni “sėti” nēm, ísem, káfiālan bōgam: tsīné, wúa nyúa kómbūnde mányē buiyen, dúgō dīniā bunétšia, lényē, bōnyē, wátšia badínyē!” konō kúguiyē kamáunnō. Kamáun gergátši, mána kúguibē pāngányā; tsítse, kómbū badítši; badigányā, gēsǵā ndásōyāyē tsúruiya, námtse tsébu; kálū gēsǵābē ndásōyāyē tsúruiya, píttse tsébu. Dīniā lēmtē badigányā, kamáun kánāntse nui; létse, nā túlon bótši; kúgui šigā tsúru. Kúgui tsédintse kúšyētšin, kómbū mátsē, tsébu; kéngal kikkurúnyā, kúgui wólte, nā kamáunberō tse, dágonō, kamáunnō: “ni wúgā kómbūn kósemīn nēm kām-pigísemmaté, dīniā lēmtši, wu kómbuyē sētēni, ni ‘sėti’ nēm, ísem

¹⁾ § 189.

²⁾ *yíbbuskin* has the same meaning as *búskin* and is less frequently used. *tsíbū*, in the first line of this page is the Future of *búskin*.

bónemmāté: bálīa sēbān wáa nyúa badínyē kómburō!” kónō kúguiyē kamáunnō.

Kamáun mána kúguibē pántse; bogedányā, dīniā wágányā, kúgui tšítse, nā kamáunberō íši, “yā kamáun, sabarátēné, káragándérō lénýē, kómbunlē mányē, buiyē!” gányā, kamáun tšítse, dāgányā, šīgā dēgágayē tsétei; dēgágayē kítányā, dátse, dēgága kidényā, kúgui dēgága kamáunbē tsúrui; kirínyā, íse, dēgága kamáunbē kúšyētšin šin, kamáun šīgā tsúrui. Kamáunyē: “kúgui, kú kábānde yásge kómbū buiyen, wúyā kómbuyē sētín, ši ganá laga, kómbuyē šīgā tsétín bágō; dēgága kidēsányā, ši íse, dēgágāni kúšyētšin, tsúrōten kómbāwa tse, wu šīgā rúskin: kúguiyē áte, wáa šyúa nā tilon námnyēya, wúgā kolóseni,” tse kamáunyē kúguirō.

Yimtéma kamáunwa kúguíwa nemšóbāntsa pártsā: kamáun káragārō létse, kúgui páton nábgonō.

Bornáten kām létse, kúlōntse dábū káragāben tsáltse, árgemtse tšenáte, ngáfelintse tšenáte, bávētse; kombátšiu, kamáun tsúruiya, íšin kúlótúrō; íšia, argémnem tsúruiya, bibítšin; ni šīgā rúmīya, gerátēm, wóltem, pátorō lénem, kúgui múskōn tām, nántsúrō ísemīya, kúguitégā múskōn bānnemīya, kúgui tšírīya, ši sō kúguibē pántšīya, tsegáse, káragāntsúrō gágín; Kām kúlōntse tsúrō káragāben degánáté kúlōntsúrō kamáun tšínyā, áte gadīma Bórnun tsádin, ándi ruíyenáté. Yimtéma kamáunwa, kúguíwa sóbāntsa pártsā, ndúyē nā náptentsibēn nábgonō. Áte dátši.

7. Mána gúbōgúmwa kamáunwābē.

Kamáunwa gubōgúmwa pērō tilō káunrō tamágeda. Tamágedányā, gúbōgum burgótse tšítse, dīniā kau nā pērōberō íse, šúu pērōa neméntsa nemétsei dūgō dīniā búnyégányā, gúbōgum tšítse, pántsúrō létši. Pántsúrō légányā, kamáun “dīniā bunyétši” tse, káragāntšen tšítse, nā pērōberō kádiō. Kadínyā, kamáun ši gúbōgúmbē kíru. Kirínyā, pērōrō: “ndú pátótúrō kú ísō?” konō pērōrō. Péroyē: “ndúma íseni*), ši tsédin rúmmité sī kámma

*) § 235.

gani, wuma kásgār gōngē, pátō pērāngō,” kónō péroyē kamáunnō. Kamáun tsítse, létši. Lēgányā, gúbōgum wólte*) kádiō nā pírōberō. Kadínyā, pérorō: “šī tsédin rúsganāté, šī kamáunbē ntsáfōn,” kónō pérorō gúbōgúmyē. Péroye gubōgúmmō: “šī tsédin rúmmāté, šī komáunbē gani: wuma kúru tsédin ganāngē, ágō báskō,” kónō péroyē gubōgúmmō.

Gúbōgum búrgō pérobe nótši, gúbōgum pátorō léturō wátse, šúa péroa náptsāna dúgō péro máseña tséde, gubōgúmmō tšō; gúbōgum máseña tsébū. Dágányā, tsítse, dígallan bógonō. Bōgányā, gubōgúnga kánemyē gótši. Kánemyē gōgányā, kamáun, dínā bunyētseña kirúnyā, tsítse, pátō péroberō kádiō. Kadínyā, némmō gáge, “dígallan námgin” tse, dígallan nabgányā, gúbōgum bóगतābē dúnōntselan nábgonō. Nabgányā, gúbōgum kánemlan “áfi sebándō?” tse, tšigányā, kamáun dúnōntselan náptsēna; gúbōgum búrgū kēakényā, komáun tsítse, tsegáse, káragāntsúrō létši. Lēgányā, gúbōgum tšigányā, teŋgérése, pántsúrō légonō. Lēgányā, gúbōgum kárgun tséde, dúnōntse kimērénýā, tsítse, kúragārō légonō, komáun melátūrō. Lēgányā, gúbōgum kamáun bógata létšín tsúru. Kirúnyā, gúbōgum ilān létse, šim kamáunbē šim tilō tsóktse šimgā tšetúlugī. Kamáun kánemnyin tšigányā, šim tilō bágō. Kamáun šim tilon gubōgúngā kirúnya, gúbōgum tsegáse, bēlāntsúrō létšín; kamáunyē kirū.

Kirúnyā, kamáun létse, náptse, kúrguliga dōgónō. Kúrguliga dōgányā, kúrgulī nāntsúrō kadínyā, “yā kúrgulī, wu pányin bóngana lénginté, gúbōgum ise, šimni tilō tšetúluge, tsegáse, pūntsúrō légonō; atemárō wu nígā bóbōntseskē: bánāsegené, kríje yátē, bēla gubōgúmbē ŋgérémmnyogō!” kónō komáunyē kúrugulirō. Kúruguliyē mána kamáunbē pāngányā, wólte, létse, bündi káragābēté ŋgāsō bóbōtse, nāntsúrō kašínyā, šíyē amāntsúrō: “árogo, lényogō, kamáunnō bánāyigō, gubōgúmyē šintse kitúlugō tse wīgā bóbōse, wúrō gúlesgonō ‘mártegené, léné, bündi káragābēté ŋgāsō bóbōné, kúte nānirō, lényē, bēla gubōgúmbē ŋgérémmnyogō!’ tse kamáunyē wúrō mánāskijunō,” kónō kúruguliyē bündi káragābē-

*) § 303, 8.

sorō. Búndi káragābē mána kírugulibēga pántsei. Pā̀ngedányā, ndúyē lētsā, pántsān sabarátā, krígurō ábgāta, bēla gubōgúmbērō.

Ábgatányā, kerǵéǵe sandliǵā tsúrui. Kírúnyā, kerǵéǵe tseǵáse, nā gubōgúmbērō labár kigutō, gubōgúmmō: “yā gubōgum, túgō kamáun búndi káragābē ngásō tsáptse, nānēmmō kríǵe tsáǵutín, wu sandliǵā kírúsgányā, atemáro íseskē nírō gulúgós-kō, wáa nyúá, ni páto-bē¹⁾ wu dēlibē, wu pépetōa, níyē pépetōa, níyē šínem²⁾ ’di, wúyē šíni ndi, wáa nyúásō tilō naǵátēmārō íseskē, nírō gulúgós-kō,” kónō kerǵéǵiyē gubōgúmmō. Gubōgum mána kerǵéǵibē pángányā, kerǵéǵega lāǵátse, šírō barga déptseǵe, wólte, kerǵéǵega kinótō: “yā kerǵéǵe, márteǵenē, ngúdō káragābētē ngásō, áǵō pépetōatē, bóbōnē, ngásō ísa, wúrō bānāsaga!” tse kerǵéǵurō, kerǵéǵega kinótō. Kinótényā, kerǵéǵe tsítse, lētse, ngúdō káragābē ngásō bóbōtse, áǵō pépetōate ngásō bóbōtse, na gubōgúmbērō kigutō. Kigutényā, gubōgum ámtse ngásō tsúrui. Kírúnyā, kárǵentse kétsi, šúá ámtsúá náptsāna, dǵgō kamáun kríǵentsé tse-sáǵe, bēla gubōgúmbērō kéndiō badǵeda.

Kárguliyē tsítse, ām kríǵiberō: “ndú kánǵuleirō doǵgō, kárǵun yíyēn?” kónō ámtsúrō. Ngéríyē pántši. Pā̀ngányā, tsítse, ngéríyē: “kánǵuleite tsoúba? wúrō kárǵunte šéogō!” kónō ngéríyē ámtsúrō. Dēlāye tsǵgōno, ámtsúrō: “áǵō kánǵuleibētē, wúyē tsoú gani nányin: wúyērō kárǵunte šéogō!” tse dēlāye ámtsúrō: dēlā kárǵun tsémāǵe nábgonō. — Nabgányā ām gubōgúmbē tsít-sā, kerǵéǵe fúǵurō kótse, sandliǵā kígórō: “ndú keníǵe³⁾ nót-senāǵō?” gányā, kulí kamáǵenbē: “wúma keníǵe nōnganā” tse, keníǵe tsémāǵi. Kimāǵényā, kúrū kerǵéǵiyē: “ndú kátsāga nót-senāǵō?” gonō. Gányā mátu pípitō tsítse, kátsāga tsémāǵi. Kimāǵényā, nibā nyétsā, tsǵibirō táptsā; dāgányā “ndú nibā áte gótšín?” kedányā, dāngāye nibā gótši. Nibā dāngāye gōgányā, kalákālē gōgeda. Gōgedányā, “ndú kalákālē áte gótse, lényen nā kríǵiberō?” kedányā, mata súliayē: “wúma kalákālētē gōngin” tse, gótši. Gōgányā, ām gubōgúmbē ngásō sabarátā tsítsei.

Tšǵgedányā, ām kamáunbē sabarátā, tšǵgedányā, kárgulí šímu kátsalla kríǵibēǵō tse, fúǵurō kótse, nā gubōgúmsōberō ísei: íseitē

1) § 133.

2) § 180.

3) § 251, 1.

kúrgulī sandigā kārāntsāna kirúnyā, ámtse ngásō nā tilon tsete-
dláge, ngérirō bóbōtse, kárgun tší, delārō bóbōtse, kárgun tší.
Kárgun keínyā, delāwa ngérāwa kárguntsa múskōn tsātā, tsagáse,
nā gubōgúmsōberō íseitē, ām gubōgúmbē sandigā tsáruí. Kerúnyā,
kúli kamágenbē kenígentsē gótse, fúgurō kótse, sandigā sabágigunō.
Sabágigényā, mata pípitōye kátsagāntse gótse, kúli kamágenbēga
ngáfōn tségā, létsā sándi ndi nā tilon dátsāna, dúgō ngárí “wu
doi” tse, kárgun gótse, tsegáse, íse, “tsúrō krígiberō kárgun gēb-
geskigányā, kúli kamágenbē kanígentsē pítse, dábū ngérīberō ke-
nítse kológigényā, ngárí, náten kanígíyē báktsē, kolótší. Ngéri
kourúnyā, delā “wu kōángā” tse, kárgun múskōn tsētā, tsegáse,
íse, “tsúrō krígiberō kárgun kológeskin” gányā, mūta pípitō ká-
tsagāntse gótse, tséktse, delārō kológigényā, delābē pármū kátsā-
gayē tsebándí. Kibándényā, nátemān delā tsúrí. Delā kourúnyā,
kúrgulī “wu kátsallā” tse, fúgūn dátsenāte ām ’dí tsasúrānu
kirúnyā, kúrgulī ngáforō kalákti. Kalakkatényā, kríge kamáunbē
ngásō, kúrgulī kátsalla krígibē tsegášin kerúnyā, kríge ngásō kán-
guleirō badítsei. Badígedányā, kríge gubōgúmbē ām krígibē ka-
máunbēgu tsagášin kerúnyā, fúgurō tsasákí. Tsasáke, dútsei, kām
tšesššin, kríge dáturō wátsei: kríge gubōgúmbē ām kamáunbē
ngásō tšesšše, kām tilō tilō gáptsenāte belāntsārō létsei.

Lēgedányā, kríge gubōgúmbē nasártā, belāntsārō mēgedányā,
íseitē sandigā ngúduyē kitányā, kúluḡu tilō tsúrō káraḡaben ke-
rúnyā, létsā kúlugūten níki tsáseitē, ām ’gásō níki tsásā dátse, ke-
lú-
gúnyā, keári kókobē ši dúnōntse kánguleibē bágō, gáge tsúrō kúlu-
gubēn gerátēna, ngérbū šišī ši níki tseitē kókō geráḡatagā kirū.
Kirúnyā, ámmō, “ngō kókō geráḡata, wu šígā gónḡe yundúskin”
gányā, ngúlo píri beláḡamāyē šígā kirū. Kirúnyā, “ni ngérbū
šišī, kókō andigā kirúnyā komándē logótse, gáge, tsúrō kúlugubēn
gerátēna, ni kirúnmīya, šígā gónem yundúmin? níte ášir bágō:
kām komándē áširntse tsáktšenāma, ni áširntse péremnemēn?
ášir kámānēmbē péremtátē ngalā ganí: kólōnē šígā, lényē!” tse píri
beláḡamāyē ngérbū šišīrō.

Ngérbū šišī kókō kolótse, pátorō kašínyā, gubōgum kerḡéḡe
bóbōtse, kerḡéḡurō: “yā kerḡéḡe, wúrō áḡō dími, állu báryu
tsaké: ni kām delībē, wu kām pátoḡbē, tsā ni bágō kwōya, kamáun

búndi délibē ngásō nānirō tsáptse, tsogútēnāté, tsū nándi wúrō bánāsegūwí kwōya, — tsū¹⁾ wu mánāni mbétsiba?” tse gúbōgúmyē kergégurō, bárga débgigunō.

Kókō ši ágō širō píri belágāmayē tsēdenāté létse, kománderō gulyányā, komándē píri belágāma bóbōtse, píri belágāmārō: “ni ášir kókobē tsánnemmaté, wúyē kágenem tsaktsóskō: ngúdōtē ngásō tátāntsa dégan pítseiya, nite belága lánem, tsúrō belágabēn tátānem píné; pínemīya, kām tátānem nā degána nótse, tse, gótsāni: átema wu nírō áširō ntšískō,” kónō komándeiyē píri belágāmārō.

Bornáten ngudófiyāyé tátāntse pítšiya, ámyē tsárū gótsei: ngúdō píri belágāmbē tátáté, ndūmayē tsúrū gótsin bágō. — Áte mána Wúmar Pésāmi wúrō gúlese, wu pánesganāté wúyē nírō gulntséskō. Áte dátši.

8. Kárubū tšilwāwa kókoábē.

Kókoyē tšilwārō: “wu nígā kóntseskí gonō. Tšilwāyē širō: “ni kániguleima nōnemmī, nā tilon géptēmīa námneimin, átema kániguleiméngō: ni wúrō kósemī nemin?” kónō tšilwāyē kókōrō. Kókō mána tšilwābē pāngányā, tšilwārō: “wu nígā kóntsēsyaní kwōya, bália wu badíneskē, ni tširum, ágō badíneskē disganāté, ni badínem díniā, áfīma nígā ntsegbándeña bágōya²⁾, ní wúgā kósemī,” kónō kókoyē tšilwārō. Tšilwā mána kókobē pántse, náp-tseña, kókōga tsúrui.

Kókō sabaráte, díniā baltégányā, kau tsúlugi. Kau kilugényā, am wúra kaubē tšou pāngedányā, létsa, káfia gésgāben náptsei: kókō kirúnyā, kókō tšítse, nā am náptsanāberō létse, dábūntsa rētse, kótsin, am šigā tsárui; kerúnyā, ngō kókō tšin, kolónógō, ši kótsē, áte širō múskō ganágūwi! širō múskō ganágūwēiya, mús-kōndō tšimtsónō,” tsā, kókō, múskō kām širō ganátsegeña bágō; ši kámtse, kótsē, pántsurō léjonō.

Lēgányā, tšilwārō: “wúgā súrumba? ágō disganāté tšilem

¹⁾ § 321.

²⁾ § 325.

kwōya, nīyē tšíné, bádíné, dé, wu rúskē!" kónō kókoyē tšilwārō. Tšilwā mána kókobē pántse, sabaráte, díniā wágányā, kau tsúlugī; kau kilūgényā, am wúra kau tsúluge kerúnyā, tšítsa, káfia gés-gāberō ísei; kašinyā, tšilwā am wúra gédi gés-gāben nábgata kirúnyā, "ágō kókoyē tsédenáté wúyē dískin" tse; nā am wúra nábgatāberō létse, "dábūntsa réngē, kóngin" tse, lēgányā, am šigā tsáruí; kerúnyā, ndúsō kā gótsa, šigā ntšéotsorō mátsei: kóá tilō "šigā kán bánge yētséskin" tse, bakkányā, šigā ngalārō tsebándleni, nāntse¹⁾ ganá lagá ngáfón káyē légonō: ši tsegáse, nā kókoberō létši.

Lēgányā, "yā kókō, nā am náptsanāberō ni lēgámīa, kām nīrō mūnántsegena bágō, dábūntsa réngem, kónem, tigīnem kaláfia pátorō wóltem kádīm; wu léneskē, nántsān 'dábūntsa réngē, kóngin' 'gē, lēgasgángū, wúyā kerúnyā, ndúsō kā gótsā, wúgā ntšéotsorō mátsei; kóá tilō kā gótse, wúgā tsétsšin tse bagesgúnyā, komándē bánāsege, nāní²⁾ ganá lagá ngáfón káyē tsebándō: wu káseškē, nānémmō kádiskō. Wu nīrō 'ágō dímma tšideskō' ngē kámpigígōskō: kūtē wu rúskī, bália badínyē, wu rúskū, mána nīrō guluntsásgana³⁾ mbétsi," kónō tšilwāyē kókorō. Kókoyē tšilwārō: "kábēté kótši: bália am wúra tšítsa, ísa, gédi gés-gāben náptseiya, wu saberáteskē, nántsārō léngē, dábūntsa réngē, kóngin sáruíya, kām wúrō mánāsegin rúmīa, ni ágō dísgana ni tšidēm," kónō kókoyē tšilwārō. Tšilwā náptsena, kókōga tsúruí.

Kókō am wúra gédi késgābē nábgata kirúnyā, kúrū badítši; badítse, tšilwārō: "wúgā wúsené, wu nā am náptsanābē áturō wu léneskē, tigīni kaláfia: wólteskē, nānémmō íseskīa, ni tigīni ngásō rām, bírti kábē rúmīa, mánānem tširétši, ni wúgā kósemī," tse kókoyē tšilwārō. Kókō sabaráte, nā am wúra nábgatāberō lēgányā, kām širō manátsegena bágō, ši dábūntsa rétsē, kótse, nā tšilwāberō légonō; lēgányā, tšilwārō: "wúgā wúsené! tigīni ngásō wáné! bírti kábē rámba? rāmī kwōya, wúrō gúlusené, wu pángē," kónō kókoyē tšilwārō. Tšilwā tigi kókobē ngásō wágányā, ši bírti kábē tsúrūni, kókorō: "yā kókō, wu tigīnem 'gásō wángī, bírti kábē rúsganí: ni tširénémwa⁴⁾," kónō tšilwāyē kókorō. Kókoyē: "ni ágō tšidésgana tšidēm nem, wúgā kámpigísemmútē, kúrū tšíné.

1) § 129.

2) § 129.

3) § 253, 1.

4) § 199, 2.

nā ām wúra nábqatāberō léné: ni lénem āmtiyē nigā ntsáruiya, nírō mánāntsaganí kwōya, tígñem kaláfū wóltem, nānírō ísem, ntsúruskia, ni wúgā kú kósemáté wu nóneski,” kónō kókoyē tšilwārō.

Tšilwā mánu kókobē pántse, tšátse, sabaráte; ām wúra gēdi gęsgāben nábqata kirúnyā, nā ām wúrāberō ši lęgányā, ām wúra šígā kerúnyā, “ngō tšilwā íši” tsū, ndúyē kā gótse, šígā dútsēi ntsčotsōntsúrō¹⁾); ši tsegášin; kóá kāntsúa “wu tšilwāté kolóneske lętsanni”²⁾ tse, šígā dútsin, šiyē tsegášin; tsegáse, dúnōntse dútsi: kóayē ngáfōntsen šígā dútsin kāntsúa, ntsčotsōntsúrō, šígā kārāngányā, kā gótse, “yętsęski” tse, kán bakkányā, kú šígā tsebādeni, állayē áširtse tsáktse, kábūntse dátseni, belágu širō pélésege, belágārō gágī. Kárgágényā, kóá ši belágārō gágenagū tsúrui; kirúnyā, kóá ngáfōrō mętse, wólte, pátorō lętsi. Kóá pátorō lętsena kirúnyā, tšilwā tsúrō belágāben tsúluge, nā kókōberō kádiō; kókorō: “yā kókō, wúte bírgo nigā kāmpigintsęskē ‘wu nigā kóntsęski’ neske, kāmpigintsęsganáté³⁾), ni wúgā tširēn kósemī: ām nigā ntsáruiya, manāntsagei bágō, wúgā sáruiya, ntsčotsōni tsarágō; komāndē wúrō bánāsege, belágāté wúrō pélésegeni kwōya, wúgā sáruiya, dębešadāni, wúgā tšęšęsō: wúgā nemkúran kósemā,” kónō tšilwāyē kókorō.

Yimtéma tšilwā komāndē logótse, šígā tsúrō belágāben garágonō, kókō dęgan ganágonō. Tšilwāté, ši, diniā kau, ši dęgārō šim kāmman⁴⁾ tsúlugin bágō: yim ši tsúlāginté, diniā bunętsia, kálāntse dęgārō tsúrō belágāntsibēn tsetúluge, kām tsúrūni kwōya, ši tsúluge, kómbūntse mátsin. Kókóté, ši, diniā kaiyē, tsúlugin, búnyeyē tsúlugin, lóktęnyāye, lókte tserágenáté, ši tsúluge, lelętsin, ágō šígā tserágena bágō: ši tšim, kām šígā tšibbūna bágō, nemtsimtsúrō kológeda; kókóté, átemān ši nā tserágurō⁵⁾ dęgān lętsin. Tšilwā tsúrō belágāntsibēn diniā bunętseni dúgō⁶⁾ tsúluge, dęgān lelętsin bágō. — Kókōu tšilwāwa kędō; ágō tsádenáté átemu wu pánesganáté nírō gulntsęskō. Kárabū kókōa tšilwāwābē áte dátši.

1) § 181.

2) § 257, 5, b.

3) § 334, 2.

4) § 285, 1.

5) § 155, 2.

6) § 296, 2.

9. Kárabū kúrgulīwa kéri šútiwābē.

Kúrguliyē tsūrō káragābēten kām rītsena bágō, ágō rītsenāte, kálū gésqāben, kátsimnyin, kigīnyin, tsédīnyin, ágō dēgāte¹⁾ genyā, rītsena bágō tsūrō káragābēten, tse kéri šútirō. Kéri šútiyē, “kām nígā kóntsena mbétsi diyē”²⁾ gányā, šiyē: “wu táta kamáunbē yētséskin, tátānirō kúskē tsébuī, táta ngáranbē yētséskin, tátānirō kúskē tsébuī, táta dzúdzirmābē yētséskin, tátānirō kúskē tsébuī: bündi káragābē ngásō wu tilōrō yilleskīa, nduyē yiltēni pāntseiya, tígīntsa lolótsin: kām wūrō kúrāgō”³⁾ tsūrō káragā átibēn bágō” kónō kúrguliyē kéri šútirō.

Kéri šútiyē “tsūrō káragā átibēn kām rīnemma bágō ne-minté⁴⁾), áre, lényē, wūrō pānem pēlēsēgené: ngúdō tsélam, nā tse tsébuī, wu rúsgana, nírō, tse rúskīa, léneskē bóbōntséseskē, lényē, wu nírō pēlētšigéskō,” kónō kéri šútiyē kúrgulirō. Kúrgulī kéri šútiyē pāntsúrō tsáte, pāntse pēlētsege; kéri šúti wólte, pāntsúrō légonō.

Lēgányā, dīniā wāgányā, kandira káragārō tse, kéri šúti kirúnyā, pátō kúruguliberō létse, kúrgulirō: “yā kúrgulī, áre, wúgā ségei, ágō rúsganāte nírō pēlētseyeskē” tse kúrgulirō. Kúrgulī tšítse, kéri šútiyē ngáfōn tségā; nā kandirāberō lēgedányā, kandira sabarátēna, kálugūntse káragāberō gágena, tsógāntse, tšī ngúdō kúrūgubē tsugdātēna, kálāntselan ganátsena, kandira léte ngúdobē létšīn; kéri šúti tsúrui, kúrgulirō: “yā kúrgulī, túgō ngúdō tsélam áte: lēné! šigā teí! támā, mártegené, wūrō šíntse tilō šé, kúrgunnō rúsgana”⁵⁾, kónō kéri šútiyē kúrgulirō. Kúrgulī mána kéri šútibē pāntse, nā ngúdobē ilān létšīn; kéri šúti tsegáse, ngáfōrō wólti.

Kúrgulī létšīn, “ngúdō yētséskin” tse; kandira šigā kirúnyā, sabarátēna, kanīgentsē kásse, kúrgulī nótšení; “léngin, ngúdō táskīn” tse, kandiragā kārāngányā, kandira kanīgentsē kúrgulirō kolótsēgī; kolōgigényā, kanīāge⁶⁾ kúrguliga tséte; kitányā, kúrgulī wólte, ngáfōn tsáre, tšítšī, yásgurō kourúnyā, kanīāge⁶⁾ šigā tsétā,

1) for *dēge áte*, § 11.

2) § 286. 3) § 197, 1.

4) § 173.

5) stands for: *rágésgana*.

6) ä represents an exceedingly short a.

kálántse dérítšin; kandira náteman pátssegī, ši kandíragā tsúrūni. Kúrguli kémár tsétā, ilā ilān pántsúrō légonō.

Ši pántsúrō lēgányā, “yā kúrgulī, ni dínian kām rīnemma bágō, komándēn, kálū kēsgābēn, kátšimnyin, kíginynin, kátin genyā, rīnemma bágō, nem wúrō gúlesgam, ngúdō tsélam nírō pēlēntsi-gesganāté áfirō šigā tām tatoánemmo kútemmí?” kónō kéri šútiyē kúrgulirō. Kúrguliyē „koáté dínōnīga kótši” ganyā kéri šútirō, kéri šútiyē: “ni kām rīnemma bágō, kátšimwa, kígiwa, tsédūwa, kálū gēsgabēwa rīnem nem: káragārō gágēmā, kálū gēsgabē tigīnem létšin, kátšim tigīnem létšin, kígi tigīnemīn náptšin, tsédin bōnemīn, komándē nigā alágentse, sándi ngásōga rīnemī, ‘kām gadé tilōma tsúrō káragātiben rīngani’ nem, wu nírō ngúdō pēlēntšigéskē, ngúdōtē ntšéotsorō nírō tegēre, ni šigā kolōnem, kássem, pátorō kádīm: ngúdōtē ši áfigadi?” tse kéri šútiyē kúrgulīga kígorényā, kúrguliyē širō: “kéri šúti, mánānēmtē tširē, wu yētseráski; kām tsélamte ágō rítibē¹⁾; kām kām tsélam rítšení kwōya, komándē andígā alágēsanátēma rítseiyendé²⁾,” kónō kúrguliyē kéri šútirō.

Yimtema búndi dēlibētē ngásō állayē aláktšenāté sándi tsúrō káragāben kómbāntsa barátsa, tsábui, dúgō kām tsélam tilōtema dāgáta tsáruiyāyé, dátsa, gurētsei bágō, ngásō tsugášin. Kēr-māte káragāten dzádzirma dibī, kúrgulī dibī, ngáran dibī, kéri šúti dibī, búltu dibī³⁾, sándi áte sandīma dibīgō: kām tsélam tsáruiya dátsa, gurētsei bágō. Kámpigi kúrgulīwa kéri šútīwa kedényā, kéri šútibē tširētse, kúrguliyē tširēntse tšō: wólta sándi ndí mískō fóktsa, nduyē létse, pántsēn nábgonō. — Mána kéri šútīwa kúrgulīwābē pánesganāté, áte dátši.

10. Kárabū búrgō tegégenābē.

Búrgon dā káragābētē ngásō, búrgōa tilōma bágō: kandira nántsārō ntšéotsorō tšin tsáruiya, tsugášin bágō, sándi dāgáta

¹⁾ § 212, 5.

²⁾ This alternation of the 1st pers. plur. with the 3^d sing. affords an additional case to the two mentioned in § 191.

³⁾ § 204.

kandiragū tsáruí, kandira sandígā tsétsin: káyē tsétsin, báliyē tsétsin. Komándē kām tilō tsunóte, búrgōte ngásō tsígārō táptse, tsergēre, tsáte, gēdi kēsḡā kúrāben ganāgonō.

Ganāgányā, kenýéri kóa tsígā ganátšinga tsúruí. Kirínyā, létse, tárgūnagā bóbōtse, “yā tárgūna, áre, lényē, kóa laga¹⁾ ágō gēdi gēsḡāben ganátšin, rúsganáté ‘wu gónḡin’ ’gē badigasgányā, wúró góturō tegéri: áre, lénye, ni gótsam kwōya, nírō pelēntse-géskē, góné!” tse tárgūnagā bóbōtse, nā tsígāberō šyúa tárgunāwa lēḡeda. Lēḡedányā, kenýeriyē tárgunārō: “ngō, ágō wu góturō tegere, wu níḡā bóbōntseškē, tsyenáté, ngō ši,” tse kenýeriyē, tárgunārō pelēgigényā, tárgūna létse, góturō badigányā, širō góturō tegéri. Katērgērénýā²⁾, tárgūna kolótsē, létši.

Lēgányā, kenýéri létse, tsígā tsētā, góturō badigányā, tsígā góturō tegéri: kenýéri ágō tsídēna nótšeni. Ngúdō níḡíḡi tse, kálā gēsḡābēten nábgonō. Nabgányā, kenýerirō mána nemētseḡin: tékkem góné! tšenyin, kenýéri pántši; “geréḡem góné!” tšenyin, kenýéri pántši. Pāngányā, ngérge gertse, tsáte, gēsḡārō téktsege, tsesánḡe, gerētsege, tsédigāntsúrō karyāḡényā, ngútse, kálāntse ngérgerō ganátsege, ngérge kasgányā, kálāntsúrō ngérge tsēbei; ngérge kálāntsúrō gibányā, tsédī rátse, tsítse, dátši. Dāgányā, tsábā pāntsibē gótse. Pāntsúrō lēgányā, tsédin ganátse, tši tsígābē wuigányā, tsúrō tsígāben ágō gadé tilōma bágō³⁾, ngásō búrgō: kenýéri tsúruí.

Létse, tárgūnagā bóbōtse; tárgūna nāntsúrō kadinyā, “yā tárgūna, tsúrō tsígābēten áfima gadé bágō, ngásō búrgō: állayē undigā sarágī, kú búrgō pándē; áte ndúmārō gúllemmi, wu nírō ganá ntšéškō, gáptšenáté⁴⁾ tsúrō bēlāḡāniben gerāneskē, dúḡō kām íse, wúḡā logóššiya, wu širō ganá tséškō,” tse kenýeriyē tárgunārō. Búrgō tilō gótse kényā, “búrgō tilō ntšisḡanā áte, pānēm̄mō yátēm̄ia, níḡā āmpántsonō: ni kau lēnēm̄inyā⁵⁾, šim̄nem̄ pērem̄né!

¹⁾ *laga* often joins itself enclitically to a preceding word.

²⁾ Past Conjunctival of *gérēskín* in Conjug. III.

³⁾ § 332, 4.

⁴⁾ § 170.

⁵⁾ This form has to be considered as the first Indefinite Tense with the Adverb “*ya*,” and confirms what we said of the origin of the Conjunctival Mood, in § 89.

kām létšin, 'dā pándeskī, táskin' tse, nānémō íša, šimnem peremgáta tsúruiya, ni lénem bágō tse, kolóntse, létsonō; ni yim lénem bágōya, lénem, bónemā, šimnem tsúnem¹⁾, bóné, kām nigā ntsúruiya, šimnem tsakkáta tsúruiya, 'dū pándeskī, táskin' tse, tse, kārāngéntsia, ni šigā rāmī, tšnem, kássem, kārāgā-némō tsargágem: búrgō tilōtē nigā ntsitō²⁾; áte gáptsenátē wu nányin gānāngin," tse kényérijē tārgunārō. Tārgūna búrgōntse tilō gótse, pāntsúrō légonō.

Kéřma tārgunátē šigā bōgáta rāmīa, šimtse peremgáta kwōya, ši létšín; ši šimtse tsakkáta kwōya, ši pāgáta, létšín bágō. Áte búrgōntse tilō tsebāndenátē, šiteman āmpátin³⁾ tārgunátē.

Kényéri ši búrgō ngásō gáptsenátē gótse, pāntsen gerátsena. Bāndi dēlibē ngásōga kényérijē búrgōn kótsena. Kényérítē šigā tsáruiya, "túgō mei búrgobē tsulūgenā" tsányin, šigā dútsā, "teiyen" tsū, fūgurō tsusakīa, ši tsegáse, létse, belúgāntsúrō gágia, nándi belágāte lánū "šigā teiyen!" nū, badinūwīana, ši ngáfondóben tsulugū, tsegášin, nándi šigā rū bágō. Átemā kēr-mate kényérítēgā tsáruiya "mei búrgōben" šigā bóbōtsei. Bāndi dēlibētē ngásō, šimā búrgō ganā sandírō tsegáge, nábgēda⁴⁾. — Mānu búrgō dīniārō tsulūgenābō, gélīntse wu pánesganátē, áte dútsi.

11. Mānu kúlīwa komāndē sandírō kidū tšlīnnābē.

Kúlīwa ngásō tsáptā, nū komāndéberō kásšō, kidū máttārō. Kašinyā, kómāndérō: "ndúsorō kídāntsa yīmī: andiyē kídānde dīyē, tšibuíyēna, sáde!" kédu kómāndérō kúlīwayē. Komāndē mānu kúlīsobē pāntse, kúlīsorō: ndū wōgérma tsáke, bálīya kúlī ngásō ísci?" kónō kómāndeyē kúlīsorō. Kúlī pátķemayē tšítse, kómāndérō: "kúlī ngákite, šima wōgérma ngālārō tšukókō⁵⁾," kónō kúlī pát-

1) § 257, 6.

2) Objective Future of *táskin*, see § 112, 4.

3) § 212, 4.

4) § 267, 3.

5) This is the 3^d pers. sing. Future of *yākéskīn*, with the predicative suffix *gō* and should have been adduced on p. 78 of the Grammar, as a bye-form of *tšéakō*. This view presupposes the change of *gō* into *kō*, a

*kēmayē kómāndérō. Komāndē ŋiki bóbōtse; ŋiki kadinyā, ŋiki-
kirō: “lēné! dīniā kāsīrītšīa, kēngal tsekkūrīa, wōgērma yáke,
bālī sēbā kuli ŋāsō ʔsa nānīrō, wu sandīya rūsīa rāgēsī,”
gonō komāndēye ŋikīrō.*

*Ŋiki māna kómāndēbē pāntse, wólte, pāntsurō létse, nāp-
tsena dūgō, dīniā lemḡányā, kēngal kikkurúnjā, ntsukkūrō kēngalbē
kirúnjā, ŋiki sabarāte, wōgērmārō tšigonō. Ŋiki wōgērma tsákin
dūgō dīniā dertegúnjā, komāndē kām tīlō nāntsūrō tsúnōte, “lēné,
ŋikīturō gullē: wōgērmātē ŋubūtšī, wónte tsui, kalántse¹⁾ tširēndō,”
tse komāndē kōāga nā ŋikīberō kinōtēnyā, ŋiki pānturō wátse:
“tšā wu dēḡāntē, sárui” tse, belūḡāntsūrō ḡáḡe, kalántse¹⁾ dēḡārō
tsetúluge, wōgērma ntsákorō badīgonō. Ŋiki wōgērma tsákin,
dūgō dīniā wāgonō. Dīniā wāḡányā, ŋiki nēmtšī, wōgērmāntse
dátse. Wōgērma dāḡányā, kuli ŋāsō tšītsa, dāndal kómāndēberō
ʔsei. Kašinyā, pátkeḡa šī ŋḡáfon ḡáptšī. Kuli búrgo ʔsānu ŋāsō
komāndē¹⁾ kidāntsa¹⁾ tšō dūtšī; kuli ŋāsō kidāntsa ḡōtsa, pān-
tsārō létsei.*

*Kuli pátkeḡa dēregē šī nā komāndēberō lēḡonō. Komānūlē
šīrō: “ni, amānēm²⁾ ḡāsō búrgon ʔsa, kidāntsa yiskē, létsei; nite,
áfi ḡáfon rōntse dūgō dēregē nānīrō kādīm?” kōnō komāndēyē
kuli pátkemārō. Kuli pátkemāye komāndérō: “wúte, ŋérgenī
ŋubū, kábū ŋérgenīsō ḡōneskē, keúwānīrō tsákkeskē, kōrōni lám-
neškiné, átēmān amāni wúḡa kolōsa, búrgōtsa, nānēmḡō káššō,”
kōnō kuli pátkeḡamayē komāndérō. Komāndē šīrō: “kidlā ḡadēte
ŋāsō dātšī: am búrgo ʔsānayē ḡōtsa, létsei; degá, níyerō káḡenēm
ntšīskē” tse komāndē kuli pátkemārō, “lēné! tšī kaḡḡufubē pānde-
mīa, tšī kaḡḡufubēten kálā kaḡḡufubé ŋubū mbētšī; kálu kaḡḡu-
fubé ŋubutēḡa rāmīa, rōre, ŋérgenēmḡō támné; támnemū,*

change frequently occurring in other cases, esp. *ḡonō* and *kōnō*, *ḡédu* and *kéda*. To consider the whole of *tšakókō* as simply the third pers. would be much more hazardous, as then the final *kō* would be unique.

¹⁾ The addition of a possessive pronoun, or another postfix often removes the accent from its natural place towards the end of the word. — The apparent uncertainty of my Interpreters in the use of the accent, prevented me from devoting a special chapter to this subject in the Grammar.

²⁾ § 17.

ngérgeñem korōnémmō lámñem, yáte, kásugūn bítšī pérñem, láde!"
kónō komānlē kúli pátkemārō.

Kúli pátkēma kidāntse tsebānde, kórōntse yóktse, tšīgónō nā komāndlēben. Tšīgányā, létse, tšī kañgúfubēn, kálā kañgúfubē tsúdōre, kórōntse láptse, kásugubē tsábā kitā. Tsábā kásugubē tsétā, létšinté, kórōntse keñca pítšī. Keñca piǵányā, ši tīlōntse keñcūté ráktse gótšin¹⁾ bágō; ām bóbōtse, "árovō, mártegunógō, bánāsegunógō, keñca gónyē, kórōni lámnyē!" tse ām logógányā, ām 'gásō wátsei. Wāgedányā, kúli kitakitāsō sandiyē ngáfōn nāntsūrō kásšō. Kašinyā, šlyē kitakitāsorō: "mártegunógō, árovō, wūrō bánāsegunógō, kórōni lámnyē!" kónō kitakitāsorō. Kitakitāsoyē: "āndi nūrō bíarō bánāntsegēn bágō," kéda kúli pátkemārō. Kúli pátkēmayē sandírō: "bíarō wánūci kwōya, árovō, wūrō bánāsegunógō, wu léñeskē, kásugūn tšeskā, nandiga ntšerambúškō," gonō kitakitāsorō. Kitakitāsō šírō bánātsaga, kórōntse láptsa, kúli pátkēma kórōntse yóktse, kásugurō létse, tsūrō kásugūben keñwāntse tseságe, tsēli tsúsū, bítšintse pértse, kálū kañgúfuntsibē tseláde; dāgányā, āntsāntse tšifū; dāgányā kásugū²⁾ tárte badítsei.

Budīgedányā, kúli pátkēma tšítse, tsábā bēlabē kitā. Tsábā bēlabē tsétā, létšinté, kitakitāsō šīgū kerúnyā, "ába pátkēma āndírō kásundē súle!" kéda pátkemārō. Pátkēma kásu dáptse kitakitāsorō; tsábā pátoḃē gótse, létšinté, šīgū káñgeyē tsétei³⁾. Kitányā, létse, gédi gésgāben náptse, kórōntse tšeregēre, keñwāntse kórōntsibē ngáfōn tseságe, nábgonō. Nabgúnyā káñgē dūnōntsegā kótšī. Kōgányā, bōgónō. Bōgányā kitakitāsō šīgū tsáru. Kerúnyā, sándi tsápta, nāntsūrō kásšō. Kašinyā, kóa dūnōntse káñgeyē tšetedāgī; tšetedāgenagū kitakita kerúnyā, šírō tsáptāga, kōagā keššō.

Keššényā, kúli tīlō sandīgū kerúnyā, kúlitē tsegáse, nā komāndlēberō légonō. Lēgányā, komāndlērō "kitakitāsō tsáptā, létšā, kóa tīlō tsūrō tsábāben tšēššīn kíruskō," kónō kúliyē komāndlērō. Komāndē mána kúlibē pāngányā, kām tīlō bóbōtse: "lēnē kitakita

1) § 257, 5, b.

2) This word must here be translated by "market-people" and furnishes another instance to the one mentioned in § 337.

3) It may be noticed, how much more correct the native expression is than ours: we say "we get fever," but they say "the fever gets us."

ām tšěššenāté sandigā bóbōné, nānirō kúte!” tšę, kām tilō kinō-tényā, kātunōma tšítšę, létšę, kitakitā nigásō bóbōtšę, fūgū komāndēberō kigutō. Komāndē kitakitasōga kirúnyā, sandirō: “áfirō kāmte kétsū?” tšę komāndē kitakitasōga kigorō. Kitakitāsoyē: “kōāté, ágō šigā yěššenāté, ši kásugurō létšin, dūgō kórōntšę keiwa pīgányā, keiwāté kurgóge, ši tilōntšę ráktšę, gótsin bágō, andiga bóbōsa, nāntsúrō kaššēndeā, šiyē andirō: ‘mártegunógō, bánāsegū, keiwānitę gónyē, korōnirō lámnyē, kásugurō léngē, āntsáni ladęskē¹⁾ wólteskia, nandigā beāntšēdaskō’ tšę, āndi širō bánāgē, kórōntse lámnyē, kásugurō lęgányā, kásugūn āntsāntšę nigásō tšę-láde, pátorō wolgatényā, āndi šigā kiruiyēndeā, nāntsúrō išyē, šigā kasundérō kigōrēndeā, šiyē andirō dábesā, kórōntšę yóktšę, bēlāntsúrō létšinté, ganá lęgányā, šigā kāngeyē tsétā, gēdi gēs-gābē náptšę, kórōntšę tšęrgéřę, keiwāntšę tšęságe, gañūtšę: nā tilon náptšenāté, kāngē dúnōntšęga kótšę, bōgōnō. Bōgányā, āndi ši bótsena kiruiyēndeā, lényē, tsáptegē, šigā kétsyē, kásundē dábesāna nānga,” kēda kitakitāsoyē kómāndérō. Komāndē šandirō tširē tšō.

Pátkemārō: “nīyē kásugū gāmin, dūgō rónem dátsę,” kōnō pátkemārō komāndē. — Ngikirō: “nīyē yimpīyāyē lókte tsétia, wōgērma yéke²⁾); átēma nīyē kidānēmgō,” kōnō komāndē ngikirō. — Kitakitārō: “kulífīyāyē tigīntšę kutútšę, nā tilon bōgāta rúwia, lēnū, tsáptugū, šigā tamógenógō,” kōnō komāndē kitakitāsorō.

Yimtema ngikiyē, diniā lémtšia, wōgērma badītsia, tsákin, dūgō diniā wátšāma, tsúrō bēlágāntsībēn nēmtši: átēma šiyē kidāntsúgō. — Pátkēmayē ši kulō bágō, kidáfīma tsédin bágō, kásugurō létēma: átēma kidāntsúgō, komāndē širō tšō. — Kitakitayē kulī ndaranyāyē tigīntšę kutútšę, bōgāta tsáruīya, létsa, tsápta, isa, kulitúrō tsáptāga, kulītu rōntšę tsúlūgeni yāyē³⁾), sándi tamótsagei: átēma kitakitayērō kidārō komāndē tšō.

Mána kulībē pānganāté, Wīnar Pēsāmiyē gulęšenāté, wūyē nīrō gulntséskō. Átę dátši.

¹⁾ § 367, 7, a.

²⁾ The Imperative of *yákéskin* is *yáke* and *yéke*, which forms ought to have been mentioned in § 87. b. 3. β. of the Grammar.

³⁾ § 301, 2.

12. Kárabū kádiwābē.

Kádite¹⁾ ši yántsá káram: káram tsúrō gótse, ŋgepal pīgányā, kádi Kúlūtši tátārō káltši. Kádi Kúlūtši wurátse, ŋgepal pīgányā, kádi Áber tátārō káltši. Áber wurāgányā, ŋgepal pítse; kálte kitényā, Gángū tátārō káltši. Gángū wurāgányā, ŋgepal pítse, kálte kitényā, kádi Fúši tátārō káltši. Kádi Fúši wurāgányā, Rókódinī tátārō káltši. Rókódinī wurāgányā, ŋgepal pítse, kálte kitényā, kádi Tšibátō tátārō káltši. Kádi Tšibátō wurāgányā, ŋgepal pítse, kádi tsələm tátārō káltši. Kádi tsələm wurāgányā, Komóntugū tátārō káltši. Komóntugū wurāgányā, kádi Šérgō tátārō káltši; tátārō kalgányā, Šérgō wurāgányā, kádi gaulē ŋgā-
fóntsen támbūnī²⁾). Sándi ŋgásō nā tilon bēlāntsá gártsū, náptsāna: ndūnyē bārāntse barátse, kómbū tšintsibē tsēbui, kām kāmāntsibē ágō bibítema bágō: sándi ŋgásō náptsāna pántsān.

Kádi Áber kábū tilō, dīniā bunyēgányā, “bārārō lēneskin” tse, létse, káragān dábū tsábābēn áte, bótsi. Bōgányā, kóu tilō šiyē pántsēn tšítse, káragārō ágō kómbubē mātārō létšin tse, tsábālan létšinte, dīniā būnyē, ši tsábālan ágō bōgáta tsúrūni: Áber bōgáta šigā tsúrui, ši Áber bōgátagō nótšenī. Tsúrō tsábābēn létšintē, Áber bōgátabē ŋgáfarei gebádgonō. Ŋgáfarei Áberbē gebadgányā, Áber tsou pántši. Tsou pāngányā, kálakte, kóagū tīmin tsátši. Tságányā, kóu búrgū tsáke; ām pátoḃē pāngelányā, tsagáse, nāntsúrō tsei. Kašinyā, kóu bōgáta, tīgintse ŋgásō tsūngū tsegášin, ām šigā tsárui; šigā kéogorō: “abákōu³⁾), áji ŋigā ntse-bándō? ni kām kúra, búrgū yákem, ándi búrgūnem pányē, nā-
nēmō kašyēndeā, ni bōgáta, tīgīnem ʔgásō tsūngū tsegášin,” tsā ām bēlābē šigā kegōrényā, šiyē ām bēlāberō: “wu tsábālan, agóni kómbubē mātārō lēngin, Áber tse, dábū tsábābēn áte, bótsena, dīniā tsələm, wu šigā rúsganí, ši wúgā súrūna, wu lēneskin tsúrō tsábābēn šigā gebadgasgányā, šiyē wúrō ‘ŋgáfareini gebádgam’ tse, wúgā tīmin tságonō,” kónō kóayē āmtsúrō. Ámtse tšítsa,

1) § 334. 5. a.

2) § 212, 4.

3) When *kóu* is joined to *ábu*, in an address, it generally throws its accent on the last syllable of *aba*.

létsa, kárgun mátsa, tságūte, širō tsáde, ši kárgun keányā, kárgun pántšin bágō: timi Áberbē ši dibī, kóagū tšétši. Kóu kětsényā, ām bēlabē kóagū gótsa, tsasáte, šiterátsei.

Šiterāgedányā, ām Áberbē létšā, náptsā, Ábergā bóbōgedu. Áber tšítse, nántsārō lēgányā, sandiyē Áberrō: “ni Áber, tsúndē bibínemī: ‘ándi ngásō yándē sasámbū, ganánden kuránden ngásō nā túlon námnyēgō, kalándē āmpányogō!’ nyē, námnyēna, ndúma kárgē kámāntsibē bibítēma bágō; ni tšínem, dínīā búnnyē lénem, dábū tsábāben bónem, kóu šiyē tšítse, agóntse kómbubē mātārō létšin, ni dábū tsábāben átem bónemma, ši nígā ntsúrūnī, ‘ngáfareinī gebádgonō’ nem, ni šigā tsánem, yétsemī; ni yétsemmáté, ándi ngásō tsúndē bibínemī; ndáranýāyé andígā sáruiya, šesššo: áfi díyen?” kēda āmtsiyē Áberrō. Áberyē: “wu léneskē álla logóneskē, ándi ngásōga gerásēda; wu ágō dibī dískī, mártēgenógō, wúgā gúrēsenógō! wu léneskē, nā komāndēben logóneskē, lógōnī kómāndē pántšīa, wu nandirō tšeskē gúluntšedáskō,” kónō Áberyē āmtsūrō. Ām mána Áberbē pántsa, náptsā, Ábergā gurétsei.

Áber tšítse, ši tilóntse nā komāndēberō légonō; létse, komānderō: “wu ágō dibī dískī: ándi kádī ngásō, níma andígā alágesām, alágeskedāmīa, ‘lénógō, ágō dibī déogō!’ andirō gúllemmī, ándi ngásō belándē gárnyē, nā túlon námnyēna, ndúyē létse, kómbūntse mátsē, tsébui, kām kámāntsūrō ágō dibī ndléoma bágō, ándi ngásō námnyēna, kalándē āmpányen, dínīā búnnyē wu tšíneskē, léneskē, ‘kómbūnī máneskin’ neske, tsábālan áteskē, bōgasgányā, kóu tilō šiyē tšítse, kómbūntse mátsšin tse, tsábālan létšin, íse wu bōgátārō násege, wúgā súrūnī, dínīū tsélam, ngáfareinī gebádgányā, wu tsou pāngasgányā, kalakteškē, šigā tímīn tságoskō; šigā tímīn tságasgányā, ši búrgū tsáke, ām bēlabē búrgūntse pántsa, tsagáse; kašinyā, ši bōgáta tímīnī šigā tsétei: ām bēlabē létšā, kárgun mátsa, tságūte, tsáde širō, keányā, kárgun pántšin bágō tímīnī; tímīnīte ši ngalā ganī wu nónesganī; tšā wu nóneski, tímīnī, kām tsángūa, tšétšin, nónesganā kwōya, kóatēgū tímīn tsátsasganī, wu ágō dibī dískī: mártēgené, ándi ngásō gerásáné, gerásāmmī kwōyá, andígā ām dínīābē sáruiya, débešadānī,” kónō Áberyē komāndērō.

Komāndē logóte Áberbē pántse, Áberrō: “wu logótenem

pángī; náten fúgun¹⁾ ágō dibī áte dímmí! áte dímmáté kótši, wu nándi ngásō gerántšedáskō: kóa kábuntse, tamiséneskē yisganáté, tsetia, nā šigā geránesganáten šigā péremneskē, ámyē tsáruiya, šigā tšéššō; ām šigā tšéššēnáté, sándi gani, wúma šigā yētšéskō; kábuntse, tamiséneskē yiskanáté, kitényā, yim tsétenáté, šigā péremneskē, šigā tšéššō. Kádī nándi ngásō wu nandigā kū gerántaskī: nandyúá kámura nā tilōn námnūwa yāyē, nandigā kām ntšárūna bágō; ndúndōyāyē yim kámyē šigā tsárunáté, kábuntse tamiséneskē yiskanáté, dátši; kóa, kábuntse dátsenúte, šigā kām tšúrūna bágō,” tse komándē kádisorō.

Kádíte, yimtema komándē sandigā gerágonō; gerátšeni kwōya, ām dīniábē kádíte ngásō, šimtsān tsáruí kwōya, tšéššē dátsonō²⁾: átemárō sandigā komándē gerágonō. Kádī šigā kámyē tsárunáté, yimte kábuntse dátse, kēda. — Mána kádibēté wu pánesganáté, áte dátši.

¹⁾ § 117, 4.

²⁾ see, for an explanation of this form § 231. As *dánġin*, in the 3^d pers., is often used impersonally, it ought to have been mentioned in § 112, 5.

IV.

HISTORICAL FRAGMENTS.

1. *Mána kádibē.*

Belándēn kádi ngubū: lūga dēgan bótšin, lūga belágan, lūga gēsgálan, lūga pátōn, lūga tsúrō kúlūgubēn, lūga tsúrō sóabēn. Súndi ngásō nántsāwa).*

Kádi Kúlutšītē, šima kúrāntságō; ši káragān kárgā. Nā degánātēn pē súnyērō tsasátia, ši pē tsúruīya, tšítse, létse, pē tsētū, kélētege; tantíu, šilā pēbētē ngásō nám̄tse; pēte tsúndia, kálā pēbētē kaingádira, dáburō kóturō tegēri; kálūtē ši tšīn tsé-tāna, dúgō nā tūlon bótse. Kálā pēbētē mēssenī kwōya, ši tšítšin bágō, nā bótšenāten. Kántāge ndiyāye, ši bōgáta nā tūlon, dúgō kálā pēbētē mēsse tšūntsen; tsúruīya, dúgō ši tšítse, galé mátsin.

Ši kómbū mátsin, dúgō kandira šigā tsúruīya, létse, fūgūntsen náptse, ši širō átsegū, ši “kómbū pándeski” tse, ši kandirabē gótse, tsúndia, kandira šigā tsúruī. Kandira tšénāntse pítse, náya tūlō Kúlūtšibē, tsénā ganátsege, rétsin: ši ši tsúndin, kandira rétsin; rétse, rétārō tsátia, kandira šintse gótse, tsegáse, létse, kúyintēn gerátin. Kandira gerátia, Kúlūtši tšénabē tsou pántsia, lebála baditse, ši tūlōntse tsegáde: gēsgā tšebándia, “kóatē pándeskō” tse, kélētege, nám̄tsin, dúgō ágō tsúrānu bágōya, dūnōntse dátšiya, tsūre, nui. Nuiya, kandira wólte, nántsúrō íse, ši nūna tsúruīya, létse, ām bóbōtse; tšeiya, Kúlūtši nūna ām tsúruīya, tšénāntsa pítse, kátigūntse tsásirte, gótse, dántse ngásō gótse, pátorō tsasátin; tsasátia, kátigūntsete gótse, kām kúra belūberō tsádin, dántse tsēbui. Kátigūntsetē kúra, pēbēgei kārāntsenā. Kúlūtši Bórnubētē, átegeima širō tsádin.

Kúlūtši, ši pátorō íšin bágō, káragān kárgā. Ši kúrūgūntse ngántši ndi tšitō, nemkúrāntse kámgei ndi tšitō, kálāntse ngé

*) § 199, 2.

déterámgei tšítō. Tigīntse ŋgáugala, ši tímū bágō tšíntsen, dátse kuguibēgei búl. Ši káŋguleintse per doigā kótsenu: ši kām pērwa dātšinya, kámte pērntselan ŋgérémtšinya, ši géptia, fūgū pēr-bēn wólte, létse, tsúrín; tsúrīa, kām kóeigeté šīgā tsúruiya, kārāntšin bágō; kām kamárwāte šīgā tsúruiya, gurētse, tšīa, kdtsāgan ŋgalārō tsátsia, tsegáse, kálā gésqāberō tsébā, geráte, šīgā tsúrui. Ši lebdla tséde, kām tsúrānu bágōya, wólte, létse, nā tilon, kélite, bótšin. Nā bótšenāten, kátsagáté šīgā tšétseni kwōya, tšítse, bündi dēlibē mátse, tsēbui. Ši kām tsēbui bágō: kām tšétsiya, nā tšétsenāten kolótsin.

Yim lagá Kúlūtši létse, káragān, fārī gésqāben tsébā, bótšin; yim lagá, tsédin, kátsim tsēbérte, pértse, kálā kátsimbēn, kélite, bótšin. Ši pē tsēbānde tsúndeni kwōyá, nā tilon ŋguburō náptšin bágō: ši nā tūlon ŋguburō náptšia, dā kúra tsēbāndō, tsúndō. Dā kúra tsēbānde tsúndeni kwōya, ši nā tilon kántāgurō náptšin bágō: kū šīgā rāmīa, bálī nātūrō wóltemīa, šīgā tšúrummy. — Átemu ši álentsegō Kúlūtšité, wu nónesganāté.

Kádī Áberte, ši tigīntse bidī, dátentse ŋgántši pal rétāwa, nemkárāntse dūnōgei, kálāntse tšimbigei, ŋgáfareintse káfūgu. Ši nā tilon bótšia, kélite, bótšin; kántāge yásge yāyē nā tilon tšítšin bágō. Ši tšíntse kurgóge: kām šīgā tsúrūni, dugō létse, kalāntselan gebáttse, dātšia, mánātsegin bágō; kām létse, ŋgáfareintse gebáttšia, tsátse, tšétsin: ši ŋgáfareintsibē gebátte tse-rāgeni.

Ši táta ndirō tsámbin bágō: tilorō tsúrō gótšia, tsúrōte wurátsia, pépēte, dáturō bótšia, táta tsúrōntšibēte tigīntse ŋgásō súktsa, dēgārō tsálūge, tsúrō yántsabēn; dātšia, yántsayē náten tšítšin bágō, ši nui. Áberte, ám wúrayē: ŋgállēma táta ndirō tsámbin bágō, kédu ám wúrayē.

Ši pátorō tšiya, nem kámmārō gágīya, šīgā tsáruiya, kamérsō kámubē, ŋgalā táyernyin degánáté, šīgā bóbōtsa: tšīa, ši Ábertegu logótšia, tsúrō nēmbēn tšítse, tsúlūge, tsábārō gáge, létse, káragāntsen kélite, bótšin. Ši bōgáta rāmīa, rēnemmi kwōya, kátī tsē-diyāntsibēté, múskō yákem, rórēmīn, ši mánāntsegin bágō. Kátite rórēm, kútemīa, kárgun kádibē ám nótšanāté, tsádin.

Kádī Ábertę, kęrbū dęgā dıgō şi nuıte, nónęsganı. Án wırayę: “şı wurátşia táta ndırō ngállę şı tsámbın bágō; tilóturō tsámbia, nā tsámbunáten şiyę kágęntşę dátşı,” kęda ām wırayę. Táta, Áber tilōyę tsámbıntę, komándę tşępádgin bágō kwōya, ngásō wurátşei kwōya, tsédıten nā kām şı ganátsanna bágō, kęda; táta Áberyę tsámbıntę ngubū: tamıssántşę, komándę genyā, kámyę tamısse¹⁾ dátşanı, kęda, táta Áberbëtę. — Átema náptę kádı Áberbę pánesganátę.

Kádı Gángüte, şı ngántşı pálgā kótşeni, şı nemkúran Ábergei kārąntşena, tígıntşeyę şyúa Áberwa tilō. Şı tşítşia, pátorō işin; işia, nem kámmārō gágıa, gędi dígalbēn kęlıte bótşia, kóa pátōma, şı nótşeni. Dınıā bunétşia, kámū dígalntşę tsásā, kōántşıa bótşeyia, kádı Gángü tşıtşę, dígallō tşębā, kátę kámün kōan párgatęn kęlıte bótşin: kámūa kóawa, sándı kádı bögáta katęntsān nótşanı. Dınıā wátşia, sándı tşıtşeyia, kádı tsürō tsáneibēn kęlıtena. Kámū tsáneıntşę gótşę, kęrtę, dęgārō tsúlugin tşę: tsánei kasgányā, kádı tsürō tsáneibēn tsürui. Kırúnyā, búrgū tsáke, kóa létşin, kęnemlan búrgū pántşę, tşígányā, kádı dígallan kęlıgata. Kōángā kócięte tsüruiya, tşegášın; kōángā kárę kibuatę tsüruiya, tşegášın bágō. Gángüte ndısō şiyā nótşāna, şı kaláfia. — Kúgui kálā ngępalntşibēn tsüruiya, létşę, kúguitegā kálārō gótşę, şı tsélıgu ngępalbáten tsédi kéréktşę, kęlıte bótşin. Bótşia kúguiyę kálā ngępalntşibēn bögáta, kádı tsédıgan mbétşı nótşeni. Kóa kúguımayę kúguıntşę kálā ngępalbēn tsürui, şı tsélıgan kádı mbétşı nótşeni, dıgō kúgui lóktęntşę táta káltábę tşétıa, ngępalntşę káltşę, tátántşę tsuróre, dęgārō tsúlugıa, kóa kúguıma tşıtşę, sıntontşę²⁾ gótşę, işę, ná kúguıbē perátşia, karei ngępalbē perátşę dátşıa, tsédıgan kádı bögáta şı tsürui. Kōángā kárę kibuatę, rıtşın bágō; kōángā kócięte şı tsüruiya, ká gótşę, “yętsęşkin” tşę; badıtşia, kám gadé şıgā tsüruiya dúptşın: kádı Gángüte, şıgā tsüruiya, tşęşşın bágō. Şı ndaranyāyę rántşę náptşın bágō, nā kámmátema nántşę náptıbęgō. Şı kámma kárę bibıtşın bágō: yım şıgā ránıa, nıgalá lintá, kęda. Fúgüntşę bul fóg, kádı Gángüte. — Átema nemęntşę dátşı.

¹⁾ This verb also belongs to the class spoken of in § 69.

²⁾ § 15.

Kádī Komóntugūté, ši kaláfīa. Ši pānēm̄mō īsēna, šīgā rúmīa bīa ganí: ágō tsúrū, káliō. Pátō kámuāté Komóntugū īsē, gágēna; tsúruiya, kámuātē dē ganí: kámū páltiya, pátō kámū págatabéturō īsin. Ām wúra šīgā tsáruiya, nōtsāna.

Ši, dīniā bētšīa, tsírō bēlabēn kárgā. Ši núrugūntse űgántšī tilō tsētēna, nēmkúrāntse dábū múskōbē tsētēna, ši tigūntse kēsa.

Dīniā bētšīa, kaiyē šīgā tsētēiya, kām tsábālan lētšīn, tsúruiya, ši kámmārō kēlētegin; táta ganá lētšīn tsúrui yāyē, kēlētegin. Kēlētegiā, tátātē tšhrinya, ām pāntsa, tsagáse, nā tátāberō īseiya, tigi tátābēn kádī kēlēgátagā tsáruiyā, kām kamárwātē tátātégā gótse, nā amāsorō tsátīa, ganātšīa, kálditē tigi tátātībēn pēpētē, tátagā kolótse, nā káfīawa tsebāndenātē: ši kámga tšenāndīn bágō.

Káli Komóntugūté, šīgā nōnyēna: Bórnan, ām wúrayē gēda, ši kádī Komóntugūtē wurátšīa, Tšibátorō wóltsīn, tsā, pángī. — Átēma kádī Komóntugubē náptēntse, nōnganāté.

Kádī Tšibátōté, ši kalládō. Bórnan ši űgalā ganí gēda: fūgū tšēlamwa. Kām bēlagurótšinya, šīgā fūgūntsen tsúruiya, bēlaguróturō lētšīn bágō, yim átē űgáforō wólte, pátorō īsin: kúr-rūntse tsarāgení, nēmlībīntsurō. Ši nēmuúrugūntse űgántšī pal rētāwa tsētēna, nēmkúrāntse dēngelma šībēgei tsētēna, káldāntse tšimbēgei tsētēna: ši tšēlam pót, dábūntse kamé, šīntse kamé, kán-nūgei, būgei.

Ši kām tsúruiya, šim kámmārō tšīlīle ntšīrittsegīa, šimnēm¹⁾ tsebāndīa, šimgā kámpurō tsēdin. Ši kámga tsúrū, tsátšīa, kárgun kámturō tsádīa, kárgentē tseiya, tsúššīn bágō, kámga tšētšīn.

Ši pátōn kúgui kálā űgepalntsībēn tsúruiya, īsē, űgepalte űgásō tsuróre, tsūndīn. Tsūndē dātšīa, kúguité tímīn tsátse, tšētšīn; šīgā tsáruiya, kā gótša, ntšētšorō nāntsúrō īseiya, ši lēbālārō dātšīn. Ši dātšīa, kām kértšēni kwōya, šīgā tšētšīn bágō: tšītse, dātšīn, űgáfareintse tsēdirō kóktsege, dātšīn, kām dātsegei²⁾. Dātšīa, káldāntse pēsse, dātšīa, ni kōaűgānēm̄mī kwōya, šīgā rīnēm, kāsēmīa, ši űgā kolóntšīn bágō: ni kāsēmīnya, ši géptīa, fūgūnēmīn lētse, tsúrīn; fūgūnēmīn tsūre rúmīa, náya gadérō kalákte-mīa, šiyē náya kaláktemmáturō, šiyē kaláktīn: ni dānēm̄mī kwōya,

¹⁾ § 192.

²⁾ § 297.

nígā tsántse, ntsétsin. Šígā tsáruiya, mbélätsä, käläntseté kányin baktseiya, šigā tšéššin.

Tšéššia, käläntse kámtsä, um kanige détseité, sándi tsáruiya, nánemün tsámāge, šiteṃa gégāntsa kárgunbē fóktsāga; détseiya, kām kanígūa, kanígentse gótse, nántsārō lētšia, sándi kanígenem láptsä. Nirō ntsáliä, ni kanígenem gónem, pānēmṃō tsemīa, kanígenem fúnem tsūrō pāntsibēn, yátem, kuulan tárnem; ártšia, kátsirī lénem, rórēm, tsūrō pāntsibērō pígem, tsánnem, nū kán-nubēn lágem. Ganánemīa, yim kríge badítsä, rúmīa, ni kanígenem gónem; krígeturō lénemīa, kríge díwīa, ágō kanígeten tsánemmáté, náten šintse gótse, páltšin bágō, náten ui. — Átema káuli Tšibátóté, ši fúgāntse tsélan, tsányinté.

Ni nárō lénemün dúgō¹⁾, tsábālan Tšibátōga rúmīa, ngáforō wólte wánem, nā lénemunturō lénemūa, nā lénemmāten agō ngāla tsúr-ummí, kéda, wu rúsgāna. Kábū tilō abāniga meiduguyē bóbōtse, abāni bēlāntsurō tše, širō álla logótse, tše. Abāni tšítse, dímiä sēbā wúgā bóbōtse; táta sōbāni tilō mbētši, wu šigā bóbōneskē, ándi yásge tšínýē, bēla meidúyūberō lénýenté, tsábālan Tšibátō kirui-yéndeā, abāniyē: “ngáforō wóltēogō! kūté létēndē kúbēté²⁾ ngālū ganí, káuli láge áte ruiyenáté: wóltēogō! bálíya, dúgō léneskin nā meidúgūberō,” tše abāniyē. Ngáforō wóltē; pāndērō kaššēndeā, wúgā bóbōtse, wúrō: “yimpiyāyē nárō léneminyá, káuli láge áte šigā rúmīa, áte fúgurō lénemni: ši láge, fúgāntse tsélan; ni táta ganá, nirō gulēngóskō: ni mánāni pánemmi kwōya, wu-ránemīa, ni tsúrūm,” kónō wúrō.

Wúyē, kábū tilō, teida gónge, léngē, títi pertéskinté, ágō tšírín, pángin: tšínge, dāgasgányā, ágō kángei tšírín, dúgō wu šigā kirusgányā, kángelei badíngē, káseskin; ši wúgā dúšin, dúgō lényē, wáa šyúasō, Fuláta tilō péntse tsenyégin³⁾, kirusgányā, léneskē, dábu pēbē réngē: kōgasgányā, kóāna láge ngáfōnyin pē kirúnýā, wúgā kolōse, pē Fulútábē ngásō tártse, pē tilō tsátse, tšétsi. Wu pátorō légasgányā, kásūwayē wúgā sētā, ganá gáptse kármurō, dúgō tšigóskō. Kántāgení yásgesō wu bōgāta, wúgā yānisō, tumātsāni tšitsóskō. — Áte káuli Tšibátō tséde rúsgānté.

¹⁾ § 296, 5. ²⁾ § 137. ³⁾ This verb, like *gérēskin*, changes *e* into *ɛ*, § 78.

Táta ganá gégārō lēgányū, Tšibátō tsábálan tátagā kirúnyū, táta tsegášin, tátōa amántse¹⁾ šigā tsáruí. Sándi ágō tátugā dlátsin tsárūní. Tútārō, tsegáse, nátsese, tátugā tsátsse, kourō; kourúnyā, búrgū tsáke, tátōa amántse nántsurō kašinyā, táta dlúnō dlátsi. Táta tilō tsegáse, pátorō nándérō íse, anulíró gulēsá: tšinyē, nā tátāberō lēgeiendeā, táta bōgúta, tšíturō tegéri. Táta gónyē, pátorō kigutendeā, kām kárgun nótseña kárguntse tsúgūte, tátārō tšiya, táta kárgun tseyā, tsústurō tegéri: náteman tátugā tšétsse; gónyē, rébgeiyē. — Áte kádi Tšibátō tšede wu rúsganáté.

Atemārō am wúrayē ši kalládō tsā: kām tsátsša, kárgun pántsšin bágō; kárgunma ngásō ísei yāyē²⁾ kárguntséte nótsei bágō: kām tilōma kárguntse nótseña bágō. Šigā ndúsoyē rítšana. Ši tsúntsema am wúrayē páltšana: kádi Tšibátōn šigā bóbótsei bágō, “Kóana lágeté” áten šigā bóbótsei, neṃdlibínsurō. — Átema mána Tšibátobē nōnesganáté, dlátsi.

Kádi Rōkódimī, ši ndálimigei, belága látse, gágín. Ši neṃdlibī tserágia, íse, tsábálan bótšša, dlínā búnyē, kām tsábálan létšinya, ši kámtegā tsúruiya, fúgū kámmān wátsagállō bótse, dlúgō kām tmin tsátsšin. Tsátsša, létse, tsúrō belúgāntsiberō gágū, ši kām tsátsenátégā náteman tsédirō kolótsšin. Kolótsša, ši “koágusō búrgū pánesganíte, kámte pándeskē šigā tsánganiba?” tsényin: ši kām tsátsša, kárgun bágō; náteman kámtegā róntse tsémágin.

Kádi Rōkódimíté ši dlínā neṃgalítšša, tsúrō belugāntsibēn tsúlugin bágō. Nángali kótsša, dlínā bétšša, dégārō tsúlugin. Dlnā bunétšša, ndúyāye létšinya, šínsúrō lebasar sámtsegin: ši keínō lebasarbē pántsša, nā kámmārō íšin bágō; keínō lebasarbēte, ši pántentse tserágeni. Atemārō, Bórnatēn, dlínā búnyē nárō lēneminya, lebasar gónem, gérem, šínem sámmem, dlúgō lēnemín, Rōkódimī nauga; ši, dlínā búnyē, šigā rūm bágō: ši ganá. Ši nígā ntsúruiya, létse wátsagállō bótse, nígā guréntsinya, ni nāntsurō ísemā, keínō lebasarbē ši pántsša, tšítse, tsegášin. Tsegášinya, ni šigā rúmā, ká gónem, yétsēmā, tšínémwa kéntsánémwa tsánnemmi kwōya, keínóntsete tšim fóg: kéntsánémō gágū, kámja³⁾

1) § 17.

2) § 326, 2.

3) § 192.

kásuārō tšin. Ši yētsemīa, šigā gōnem, kandirārō yātemīa, kandira tsūruīya, nīrō kullō ūgubū ntsin. Ntsīa, ši nānemīn tsēmūge, káragārō gótse létšīa, gēsgāntse pītsege, létse, kárgun kanīgen-tsībē tsēdin. Tsēdīa, kanīgeté gótse, būndi káragābēté ndásoyāye tsūrū, tsátsīa, kūjinturō létšin bágō, nátēman tsūrin.

Ši, kádī Rōkódimīté, ši ganá, áni kurátega nemdībin kótsēna. Ši tšim. Dátentse kábagā pal koīgólīwagā kótsēni. Nemkūrāntse dábū mūskobēga kótsēni. Kálāntsé ndálimī gabargāmīgā kótsēni. Ūgáfareintse kábagā kótsēni. Šīntse dēgu. Tīgīntse kátši kamēbē. — Kádī Rōkódimīté ágō tsēdinté, átēma wu nōņēsganāté, dátši.

Kádī Šárgōté, ši kádī pátobē, káragān bágō. Tīgīntse gómbara tsēlambē, búlbē: kárīte; šigā rúmīa, ši nígā ntsūruīya, tsegášin bágō. Šigā tsáteiya, nā ām wūrāberō yātemīa, ām wūra tsámāge nānemīn, nīrō kálugū ntsádin. Ntsádīa, sánuli tšē gótša, dábū fargāntsurō tsargére, šigā tsārui, nemgalāntsurō. Tsārū dátšīa, tšētē wuītsa, šigā kolótseiya, nátēman létse, sárārō tsēbā, bótšin. Ši bótšīa, kēlītin bágō, dáturō bótšin. Kámyē tšenándin bágō, ši tsūrō bēlabēn: atēmārō kolótša kárgā¹⁾, nemgalāntsurō. Ši nemnūrugūntsé ūgántši pal tsēteņa; nemkūrāntse gulóndō mbēlāngei tsēteņa. Átēma náptentse Šárgobē: wu rūsaganāté, ši nemdībī tsēdin bágō. Kádī málamnyin²⁾ šigā bóbōtsei nemgalāntsurō.

Kádī kēlī, ši káragān kárgā. Káragārō lēnemīa, gēsgā tsálēmīnya, ši kálā gēsgābēn bōgáta, rúmīa, nōņem bágō; tīgīntse kálā gēsgābēn ntsáfōngō, dúgō šigā gēsgāwa fōīnem, mūskōn támīa, ši yéntīa, nī rúmīa, kárgenem kánte, kolōnemīa, ši tsegáse, létšin.

Ši kām dūan tšenándin bágō: yim kām tšenándēnāté, kámte ši dibī tsēdin; kām dibī tsēdin bágō, ši tsēteiya, tšenándin bágō. Yim tšenándēnāté, kárgun bágō, sai kámte tšētši, gēda ām wūrayē. Kádī kēlīte nemkūrāntsen, nūrugūntsen, ūgáfareintsen, kálāntsen, ūgásō, Šárgobē náptetēmārō ši nábgonō, dúgō³⁾ tīgīntse gadē šyāa Šárgōwa: Šárgō gómbara tīgīntsegō, ši kēlī tīgīntsegō

¹⁾ § 261, 4.

²⁾ § 153.

³⁾ § 296, 2.

Atemārō Bórnuu tsúntse tsasáke, bóbõtsei, sirō “kádī kēli” tsā ndúyē, átemān šīgā bóbõtsei, nōnganāté. — Mána kádī Kēlibē úte dátši.

Kádī tsélam, ši kalládō, ši ganá, tsúntse kúra. Ši tsúrō sóabērō gágín; kām sóa ntsásārō gágū, tsúrō sóabēten šíntse kámtegā tsúrui bágō, dúgō kámtyē šīgā tsúruiya, kamár tām¹⁾, dánemīa, šīgā tām, tsúrō karbilōberō kológem, dégārō tsatúluge tšesššin; ni tsúrō sóabēté šīgā yētsem²⁾ bágō, Bórnuu. Ši kádī tsélamte, ši ganá, tsúntse kúra, tsányinté ām wúrayē: ši tšintse kurgóge, dūan kām tsátšin bágō, yim kām kábuntse dátse, tsátse-nāté, kárgun pántšin bágō: atemārō tsúntse tsasáke: ši ganá, tsúntse kúra. Tígintse wúturō kárite: tsélam adóuanēmgei. Kádī tsélamte, wu rúsganāté, ši kámma kárgē ngúburō bibišin bágō: sága yásge yāyē tsúntse nemdíbibē pántšāmmi; yim nemdíbi tserá-ge-nāté, kām šīgā tsúrūnī, dúgō gebátšia, ši kámtegā tsátšia, kolótšin bágō, ām wúrayē gédu. Tími kádī tsélambēté, ši kárguntse³⁾ kām nótšena bágō, sui Állu. — Átema mánu kádī tsélambe nōnganāte, dátši.

2. Mána káfibē.

Káfī bēlāndēn ngubū, ndúyē úlentse⁴⁾ rúntse: atemārō mánāntsu tilō tilon⁵⁾ neméngē, ni páné!

Káfī Kámanwābē mánu badínyē, káfī Kámanwābē mánāntse. Ši, diniā bē, tšín bágō; diniā naṅgalitšia, árgem tsanāte, litšia, árgem ganá wurátse, bārērō baditšeiya, yim ši tšinté, Pótēn tšitse, Gédirō tšín. Yim tšitšenāté, šīgā tsúruiya, kégaru úllubē tšitse gadi; ši tšitšia, ām šīgā tsúruiya, ndúyē sabarāte, kulōntsurō létšin. Ši tšia, diniā ngásō tēntšia, diniā bunétsgei, diniā ngásō tsélam pót. Ndúyē kulōntseclan, múškō gés-gábē námte, yóktšin. Ni yónnemmi kwōya, árgemte nā bótsanāten, tilōma kolótsei bágō: atemārō ndúyē kulōntseclan, sandlīgā yóktšin. Ni

¹⁾ § 192.

²⁾ § 191, 2

³⁾ § 182.

⁴⁾ § 17.

⁵⁾ § 202, 1.

yóinnemī yāyē, yókṭe pāntsei bāgō, sāndi yókturō ŋgubu. Diniā kəŋgal tsekkūrīa¹⁾, sāndi náten bótsei: bínyē létsei bāgō. Sāndi bótseiya, nā bótšanāté, nándi rúwīa, bónuwīa, gúbōgem kokóreō tsákia, ndúyē tšítse, sabarúte, kāmūn, títan, kām kúran ʔgásō lénū, sandīgā róruci, diniā bínyē, sāndi tsáruī bāgō. Nándi rórū, diniā wátse, kəŋgal tsəlugīa, sāndi tšítsei: nā kábū tilō bótšanāté, sāndi ndirō bótsei bāgō, kúrū fúgurō létsei. Létentsa Gédirō létseité, nántsa létsei, kām nótšena bāgō.

Ándi, yim ši íšīa, ndúyē ŋgúburō šīgā²⁾ tsuróre. Rórē, pátorō kútēya, ŋgé kúra gónyē, kánnulan ganányē, šīgā tsúrō ŋgéberō támmnyē, kánnu tsédigāntsúrō fúgē. Sāndi kánnu pāntseiya, róntsa tsúlugī; róntsa tsúlugīa, ŋgété kálā kánnubēn gónyē, tsédirō ságē, ganányē, bútsī gónyē, šīgā bútsirō fókke, kaılan tárnnyē; ártšīa, pépetóntse, pértē, pínnyēya, šīgā rórē, yátē, nā túlon tsúrō némbēn tsámnyen. Yim kəŋgéróntse rágenāté, ganá rórē, ŋgé ganárō píge, káyenye, níki mándubē píge, káyenyeya, átēmā gériyēn³⁾.

Ši wátšišō íšin bāgō Bórurō: sága tilō íšīa, sága méogu yāyē íšin bāgō. Sága íšenawāté, kána íšin: kána íšinté, áfirō, ši íšīa, árgemnyin, ŋgáfəlīnyin, ŋgálōnyin, kolótsšin bāgō. Atēmārō ši sága íšenāté Bórurō, kána gágin, kéda am wúrayē. Ši Pótēn tšítse, Gédirō létšinté, beláfi tsebándō yāyē, kábū tilō bótšīa, ndirō bótšin bāgō, fúgurō létšin: átēma ši létentsē. Káfi Kámanwāté nántse Gédin létse, náptšena, nátemān káfi Kámanwa núbgonō, tsā, ándi pányendé. — Atēma nápte káfi Kámanwābē, wu šimnyē tsúrūnāté Bórurō: ángalnīwa dúgō kíruskō, tilórō gadérō rúsganí, dúgō Bórurō pádgiguskō.

Káfi Dífū ši Bórurō, diniā bínem, dúgō íšin. Yim íšinté, diniā magaríntšīa, magarántilan⁴⁾ kánnu fúnnyē kuráturō, ándi fugurá ŋgásō námnyēya, ándi karányēnya, káfi Dífūte yim íšenawāté, kánnu tsúrūya, íse, fúgū kánnubēn tsúrīn. Ándi fugurá rúyēya, gónyē, kánnurō kológē, wárnnyē, gériyēn. Yimte

1) more generally tsukkūrīa.

2) § 336.

3) or gériēn.

4) § 306, 2, d.

káfi Díjüté, ši ísinte, am 'gásō nótsei: ši sárārō tilō tilō¹⁾ tsúk-kūrīn, am pántsei; am pántseiya, kúte káfi Dífū íse, tséptši, ndúyē nótši. Ndúyē nótšiu, am 'gásō sabaráta, bótsada²⁾; bó-tseiya, diniā kētétšia, gúbōgem kokóreō tšákō³⁾; tšákia, ndúyē tšítsa⁴⁾, kām tsógōa⁵⁾ tsógōntse gótšin, kām ngérgūa⁵⁾ ngérgentse gótšin, kām keiwāwa keiwāntse gótšin, ndúyē káragārō létša. *Káfi Dífū*, sándi ngásō fírī gégábēn. Nándi lénuwā, gēsgáturō bau, sandígā rórūwī. Sándi, diniā bínemte, tseiya, diniā bunétšia, dinō bágō: kágū Bórūbēté tsou. Sándi kágū rítsāna, kálā gégábēn tséptseiya, káguyē sandiyā tséteiya, ándi sandígū rórēnya, sándi dúnōntsa tšítibē bágō: káguyē tšétsena. Átemān ándi sandígā rórē: kām ngérgema ngérgentse tšembúlū⁶⁾, kām keiwāma keiwāntse tšembúlū, kām tsógōma tsógōntse tšembúlū. Ándi ngásō gónyē, pátorō íšyēya, — nándi pándon nándi ngubū, lénū kwōya, — gēbam kúra gónū, kálā fúgōbēn ganánū, kánnū kútū, tsédigāntsen fúnū; káfi Dífū kúturwáté⁷⁾ gēbammō túmnyē⁷⁾, ngátšigū gónyē, tši gēbāmbē tsáinuyē, kánnu tsédigāntšurō fúgē, sándi kánnu pántseiya, ngásō sámū. Sámuiya, gēbam gónyē, tsédirō ságē; ganányēya, bātši kútē, fúimnyē, bātšilan tárnnyē; kaulan ártsia, pépetōntse pértē, káyenyē, šigā gériyēn.

Kū bēlā áten, ši íse bótsia, bēla bótsenāten, ši nā tilbrō bótsia, ndrō bótsim⁸⁾ bágō, fúgurō létšin. *Káfi Dífūte*, ši Bór-nurō íšia, lárū bibítšin bágō: lárū tilō bibítšin, 'bétši, lárū bibítšinté, kēnder. Kēnderté, ši tsúruiya kómburō tserágena; atemárō kulō kēnderbéturō gágū, kolótsšin bágō. Kēnder tilō genyā, lárū gadé bibítšin bágō. Atemā káfi Dífūte sága tšenawáté, kál-láfia. *Káfi Díjūte*, ši káfi bēlabē. Am wúrayē nemdlibintse nemētsei pányendé. Ši nēngalī íšin bágō: yim íšinté, lárū kulobē

1) § 202, 1.

2) from *bótsiada* § 18.3) The Future of *yákéskin*, for *tšéukō* or *tšidkō*.

4) § 157.

5) § 20 and 199, 2.

6) This is the bye-form of the second Indef. mentioned in § 62. It was omitted there to state that, in the third person, it also sometimes terminates in ū, in stead of ō.

7) This alternation of the first and second pers. plur. is another case belong to the rule of § 191.

8) § 15.

ngásō dátsēna, dúgō dīniā bīnēmtsīu, šī īšin. Yim īšū, ndúyē tserágena, dā tátoábē īšī, tsā, tsarágena. Kéndiō¹⁾ káfī Dífubēté, šī sága tilō īšīa, wólte, létšīa, sága tilō ndī, yásguaté kūrū wólte īšin: átēma šī létēntsé, káfī Dífubēté. Šī káfī Kámanwagā kūrānyin kótsēna, nētšīn kótsēnu; šī káyenyēya, ām wūrāma šīgā keṅgúrō²⁾ tsarágena, šī káfī kárīte. Yim īsenāté kalláfīa, fūgūntse ṅgalu: kána bágō, kásūa dībī bágō, kríge bágō, kēda ām wúrayē; sága káfī Dífū īsenawāté tsarágena. — Átēma ágō káfī Dífubē, Bórnun dīyē, wu rúsgana. Átēma dátsī.

Káfī Sugúndōrámbē mánāntséte, wu nōnesganūté: dīniā neṅgalītsīa, šī ṅgepalntse káltšīn, ām bārētseiya, tutoántse ganá ganá bārē-lóktāté³⁾; yim tšoátseiya, tatoántse wurāgáta. Tšoátsa dátsīa, árgeṃ báfū, ártsīa, tsálsā, tsédirō pūtseiya, káfī Sugúndōramté wurátsā dátsī: sáudi káfī bigelābē. Dīniā bigelátsīa, tátōa kulorō létseiya, tsátā; pátorō tsagútīa, wártsā, tságerin; dúgō dīniā bigelū kótsīa, árgeṃ kulólun kéreṃtsā dátsīa, ṅgúlo báfū, ártse, tsádōre dátsīa, ṅáfēlī báfū, kéreṃtsā dátsīa, lárā kulobē ṅásō dátsīa, bigelū kótsī. Bigelū kótsīu, káfī Sugúndōramté kōaṅgānyin kāmānyin tagúntei; tagúnteiya, kāmū ṅgepal gótsonō; gótsīu, šī ṅáfāreintse, belága látse, tsáke, ṅgepalntse belágaturō pūtsege; dátsīa, šī nátēman nui. Nuíya, ṅgepalntse tsúrō belágabēn, dīniā bē īse, dībīdīfū īse, kulō tsasásā, árgeṃ tsunáté, dátsīa, neṅgalī tséptšīa, ṅgepal káfī Sugúndōrambēté, tsédlī nké pāntsīa, tátārō káltšīn. Ām bārērō ṅútseiya, tátāntse kálgata, šīgā tsáruī. Yínte sága tilō tséti, ndúyē nótšī.

Átēma káfī Sugúndōrámbē náptentse Bórnun ruīyēnté. Šī káfī bēlubē: yim káltšīa, wurátseiya, tsúrō kulobēn lárā bibítsei bágō. Sága tilon īšū, áte īsenāté, pūtsegīa, kūrū sága tséti, ṅgepalntse pítsenátēma wóltin: sága sagáson šīma dégū útegeirō

1) § 260.

2) from *géréskin*, according to § 12.

3) This is an instance of compounds in Kanuri. They occur very sparingly, hence the Grammar omitted taking notice of them. Another instance is: *kéntsā-m-bū*, blood from the nose. The *m*, in this case, has doubtless to be considered as an evolved sound, and not as a euphonically changed Locative-termination.

Bórnuu. — *Áte káfi bēlabē, šīgā nōnesgana, Sugúndōrámbē, máuu dátši.*

Káfi Lagará, ši náptentse rúsganáté, ši, dīniā bigelátšia, šīgā tilō tilō ruiyen, dūgō bigelā kótse dátšia, nembīnem išia, ši tsúrō kátšimbēn bótšin. Yim dīniā bīnēmtšia, šīgā kēntāntse rá-gēya, tawányē, tšínyē, lēnyē, nā kátšin ʾgúbuāten, tsúrō kátšimbē sényyēya, šīgā teiyen: ši kágū tserágení, ši káguyē tséteiya, dū-nōntse bágō. Káfi Lagaráte, ši nēngalān¹⁾ káfi űgāsōga kótsena: tīgūntse kátši kamēbē gadi, kaűgálintse gerāsán gadi nēmkúrāntse. Ši dīniā kau tsúlugū, kágūntse tsúlugīa, lēnem šīgā támīnya, ši nígā ntsúruiya, fārīrō fártšia, kām nōtsenītiyē űgúdō fártse tsonō: ši nēnwúrāntse űgúdō gadi kārāntse, káfi Lagaráte. Šīgā, dīniā bētsia, rām²⁾ bágō, dibdīfūtšia, rām²⁾ bágō, nēngalī tséptšia, rām bágō, bigelátšia, tilō tilō rāmin, bīnēmtšia, sandīgā rāmin űgúburō, dīniā bīnemte. Atemārō Bórnuu tsūntse bóbōtsei, káfi Lagaráte, ši “káfi bīnembē.” Lēnem šīgā támīa, pátorō kútemīa, káyēnemīa, kandágūa; ši nētšīntse káfi űgāsōga kótsena; šīgā rágēna, űgúrōntse kētši. — Átema káfi Lagarábē mánāntse nōnesganáté, níró gulntséskō; áte dátši.

Káfi kēlī kēnderma ši űgubū ganí, tilō tilō. Dīniā nēngalítšia, kēnder nátō, létšia, bārēnyē, bārē kótšia, űkí kótšia, kēnder wurátšin: nēngalíté ši wurátšin bágō; nēngalī kótšia, tsedī ártšia, ši wuráte badátšin; dīniā bīnēmtšia, ši wurátse dátši. Kēnderté wurátse dátšia, kulō kēnderbē ši lēremwa, káfi kēlī kēndermáté, tsúrō kēnderbēn ši kárgā. Kām kēnderrō létšia, tsúrō kēnderbēn létšīnya, káfi kēlī kēndermáté kēnderlan náptsena, šīgā rāmin³⁾; šīgā rāmīa, tam, pátorō kútemīa, wárnem, géremīn. Ši tīgūntse gōmbara kárīte, nēmkúrāntse káfi Lagarága kótsena, ši űgubū ganí: tilō, tilō. Ši nā gadēn náptšin bágō⁴⁾, tsúrō kēnderbēn náptšin: gésgā gadē tsēbui bágō, kēndertéma ši tsēbui, atemārō nā gadēn náptšin bágō, nā kēnderwān náptšin. Kēn-

¹⁾ for *nēmʾgalān*, from *nēműgalān*.

²⁾ § 293, 1. 6.

³⁾ § 192.

⁴⁾ § 332, 4.

deřtéma¹⁾ kómbāntsúgō, atemārō šīgā tsúntse kēli kēndermānyin bóbōtsei. — Ațema káfī kēli kēndermābē náptentse nōņesganāté, áte dátši.

Káfī Kasášīma, ši tsúrō bēlabēn bágō, káragān kárgā; ši tīgūntse bul, nemkúrāntse káfī Súgundōrām gadi, ši nēngālī rūm bágō, bīnem rūm bágō; dīniā bētsīa, káragārō lēnemīa, šīgā káragān rūmīa, gēsgā Kásášíté šīma tsēbui, gēsgā gadé tsēbui bágō. Ațemārō šīgā tsúntse Kusášimāten bóbōtsei. Šī yim išīa, űgúburō išīn; ši wátsīsō išīn bágō. Šī lárā kúlobē bibítsīn bágō, šīgā tsúntse dibirō bóbōtsei bágō. Sága ši išenāté, — árgeṁ tīlō, tsúntse Mátīānyīn bóbōnyen, — sága káfī Kasášīma išenāté, űgúburō išīa, árgeṁ Mátīāté űgúburō tsāmbīn. Ațemārō šīgā tsarágēna. Kēndiōntse, ši išīu, yim išenāté fúgūntse bul, kēda ām wúrayē. *Káfī Kusášimāté*, ațema náptentse nōņesganāté, áte dátši.

3. Mána mei kógebē.

Bornāten mei kógībēwa gēda: mei kógībēté, yim kām pēřntse nūya, ām bóbōtse, pēřte gēřtsā, űgáfō bēlāberō tsāsāte, bēlān kuīyīnten²⁾ kolótseiya, mei kógībēté, ši fārīn lífā pēřbēté tsúruīya, kōganawāntse űgāsō bóbōtse, iša; tséřtseiya, šīgā gurētsei, nā lífā pēřbēten, dúgō ši déregē išīa, kógāna űgāsō tšītsa, űgáfōrō wólta, šīrō nā tsāde, išē, nā lífā pēřbēn dátsonō. Dátšīa, kou dábūntseřlan tsússe, tsédirō kolótse, tšīntse kārāttse dátšīa, pēřtégā tšīn tsētā, gēřtse, fúgūntsúrō tsúgutīa, búrgon šīm dīisō pītse, tsúndīa, tēlam pītse, tšīndō³⁾; tsúndīa, űgántši pēřbē réřtse, kárgē pītse, tsúndīa, kamāten pītse, tsúndīa, kantegālibī ndīsō pītse, tšīndō; tsúnde dátšīa, kōganāntse űgāsō šīgā gurētsei. Šī kouřtse gótse, tsúnde, dā kolótse, pāřtse, kálā gēsgābēn náptšīa, kōganawāntse űgāsō iša, dátē kómburō badītsēda. Badītsa, sándi tsábūīya, meĩntsa sandīgu kálā gēsgāben náptseņa tsúrui, kógāna űgāsō dā

¹⁾ § 167.

²⁾ § 314.

³⁾ also tšīndō.

wártsei. Dántsa ngásō wártsa, tsábū dātse, šilārō wóltšīa, sándi ngásō šilāte kolótsa. Létsa, nā tūlon dātseiya, mei kógebē kálā gégāben tséptse, íse, šilāte tsúruiya, kōganawántse dāte tsábū dātšíté, ši nótši. Tšítse, pártse, úptiya, ngásō tšítsa, pártsa, šiyā tságā, bēlāntsārō létsei, ām wúrayē gēdu. Sándi párivō létseitē, ndúyē sandigū tsáru; nā sándi dēganāté, kām nótšena bāgo, kēdu ām wúrayē. Mānu mei kógebē ámdē wúrayē nemētsei, ándi pányenāté: tširemáo, kátugumáo¹⁾ — ām wúra nemētša. Am wúrabēté, Boruāten, ándi kátugū gúllēm bāgo; ām wúraté nemé gédintse pántsānité, sándi nemētsei bāgo. Atemárō ándi nemé ām wúrayē nemētša pányēya, ándi yētšerēyēna: “kām nemé ām wúrabē tsátšerānité, nemé kitábubē tšētšerāni; kām nemé kitábubē tsátšerānité, nemé kómāndēbē tšētšerāni,” kēdu ām wúrayē. — Mānu mei kógebē wu pángēganāté, áte dātši.

4. Mānu kām dīniān tūssēnābē.

Kāmū kagānigū, tsāmbunāté űgalintse niān pīndinwa²⁾ dúgō pátkigunō: wu šiga rúskī, wu űgalī ārdsgūa²⁾. Nā ši degānāté, nā ándi degēyenāté, létē báltebē: ši bēlāntsēn tšítšīa, nā létē báltebewārō íšin, bēlāndērō; tšīa, ándi tátōa ngásō lényen nāntsúrō, šigā kúrrurō. Lényēya, ši audīgū nōsāni; kagāndē, pērōntségā, nótšena; abāndesō nāntsúrō létseiya, nótšena; yāndēsō nāntsúrō létseiya, nótšena. Sándi šigā lāpātseiya, lāfīa tsémāgin. Ši tátu ganúrō wóltse, mína tátabē nemētšin, nemētšīa, ándi nemētse pányem bāgo, ámdē wúra pántsei. Tšīntsēn tími bāgo, kglāntsēn kándulī tsēlam bāgo, ngásō bul; tšítse, dātšim bāgo tsákkō, ši űgūgáta; létšīnya, kā mūskōmwa dúgō létšīn; šimtsiyē fārau, tígīntšiyē kálāfū bāgo, tígīntse kúrīte káterám gei. Yim bēlāndērō íšīa, ndúyē kúrrūntsē³⁾ tsarágēna, nāntsúrō ísei. “Kónibī űgalā ši tšībū” tsā, tságutīa, ši tsēbui bāgo, šīrō bēlem ganá kártsā, kēám pītsāga, tsádīa, tšēni ganá gótse, bēlemte kúrumtse, ganá

1) § 315.

2) § 199, 1.

3) § 258.

tseiya, šigā tsētī tse, kolótsin. — Ši, lókte sálabē tsétia, nótsena, níkí tsúgōrín: “wúró níkí kútogō, wolónęskē, sālńęskē!” tse šírō níkí tságūte, wolótsę, sālńtsin nábgata, ši tšítse dátse sālńtsin bágō, yáyāńtę.

Pérō bábāńbē, tsúntse Pátsęlam, nígā tsélena, pántsen ši táta kéńgalī tsámbū, tátútę kásęna dúgō, — yim kásęnábē káńtáęę ndiwa — dúgō yáyāńdęte, dńińā bńńem yim ládōa, pátsęgī, tsā, labár tságūte, kagáni Kódō pāńgúnýā, tšítse tatoántse ńgásō bóbótsę, tšítsā, ši fúgurō kótse, létšā, yántse šiterátse. Dágányā, tatoántšúa wólta, bęlāńdérō kásšō, wu rúsganátę. Ši kagándęte pátteęęntse wu rúsganí, rńntšúa dúgō kológóskō: ágō ńgáfńńibęte wu nńńęsganí.

5. Mána kémbal kaúgā tsętanábē.

Yim kaúgā kémbalyę tsętanátę, wu kęrbńńi męoęu lágari, dúgō kémbalyę kaúga kítā. Dńińā bńńem, yim sębdńā, kau dábū kítęnyā, wu páton tšńngę, nā yāńsōberō lęńęskń, yāńsō áręem wóssei bágulan, “lęńęskē, rúskń” nęskę, tsábā gógusgányā, wu tsúrō tsábábęń lęńęskę, náńtsa káranęgasgányā, dńińā kaúma bunętsi. Dńińā kau bunýęgányā, wu rńńęskę, kásęskę, nā yāńsōberō lęgasgányā, yāńsō tšítsa; áńtsándę gńnyę, pátorō kásýę. Kaššęndeā, ám wúra bęlabę ńgásō, málamwa ńgásō, kítábū gótsa, dándallō létsei, kęmęrsōa ńgásō dándallō létsei. Lętšā, dándallan náptsa, málamwa kítábū pęreńtsa, kómāńdęgā logótsei; sándi logótsei dúgō kau lásar kítęnyā, kémbal kaúga kolótsi. Kológányā, dńińā ńgásō fárań: ám wúra komāńdérō godętšā, wólta, ndúyę pántsen náptse, nemętšín: “Dńińā kau dábúma, kémbal kau tsętā kíruiyę, agótemátę, ńgalátsonō?”¹⁾ tsa ám wúra ńgásō nemętsei.

Kau tsátanábę sága ndiwátę,²⁾ káfī Kámanwa kádiō. Yim išintę, dńińā nęńgalī, bārę-lókta: ám kúlolan bārętsei, dúgō dńińā dńārgányā, kęgara Gędńin išin gadi, Pótę, káfī Kámanwa Pótęń tšítse Gędirō išin, kęrū. Kęrúnyā, ndúyę wútsin, sándi ísei:

¹⁾ § 275.

²⁾ § 199, 1.

Pótēn *tsa*, Gélirō kōgelányā, dinīa ngāsō tselám̄tsī, dinīa bunétse gadi¹⁾. Árgem kúlōbē bārīgáta, dúte kúguibēgei tsétena, ngāsō káfīye tsébui. Káfīye tsébū árgem dágányū, dinīa bunyégányā, káfī lētsa, bótsēi. Bōgedányū, dinīa ketégányā, ndūyē tsīgāntse gótse, lényē, káfī rórēn. Rórē, pátorō kútē, kánnu fúnnyē, gēbam kálū kánnuberō ganágē, káfīte fúkkē tsúrō gēbamberō, nkí guná pígē, tsī gēbambē tsánnnyē, tsélīga gēbamberō kánnu yékēya, káfī kánnu pántseiya, ngāsō sánui. Sánuiya, gēbam tsédírō ságē, bútsī kútē, pérnyē, káfī bútsírō fúkkē, tárnyē; ártšīa, pépctōntse pértē, dátsīa, tsúrō ngēberō pígē, ganá ganán²⁾ gónnyē, káyēnyē, nkí mándubē pígē, gériyēn: ši káyēgátātē kēngérorō kētšī, ndūsō sígā tserágena. Yim *tsīa*, ándi sígā³⁾ ngúburō teiyē, sága tīlōté ši yásgurō tsīn; yásgurō tsīu, ši, rūm bágō síga.

Lóktentse kōgányā, kána tsúntse “Ngēséneskī” kádiō. Kádīnyā, ágō kómbubē ndárāson bágō: kálū gēsḡabē káragān, lénem, mánem, kútemīa, yā tatoánembeyē kálūtē dētse, tatoánem tsábui; dinīa wátšīa, kúrū tsínwī, lénu, káragān tátu gēsḡabē mánū tsuwīa, yā tatoándobē sándi nándon tsámáge, dētse, tatoándō tsábui tátu gēsḡabē. Bornátē talagārō kētšī: yim kána tsīu, kām⁴⁾ kánayē ngubu tsétsīn bágō: gēsḡā ngubu kómbubē, kátsim ’gúbu kómbubē, atemárō kánátē kām ’gúburō tsétsīn bágō.

Káfī Kámanwābē lókte kilūgényā, kásūa tīlō kádīnyā, kásuātē ngalā ganí, ám wúra lárdebetē kásuātē tamótse. Ši bēlārō gágūa, kām tīlō tsētū tsétsīa, kámte gótse, šiterátseiya, kām bēlabētē ngāsō tīlō tīlōn ngāsō tsétsē dátsīn: tsúrō bēlabēten kámte dúbu dégā yāyē⁵⁾, ši bēlātūrō gágūa, kolótsīn bágō; páto kām tulōberō gágūa, tsúrō pátoβēten, nándi kām píndi degáwī yāyē, ngāsō⁶⁾, tīlōmu kolótsīm bágō: bēla ngāsō tárte⁷⁾ badtsei. Kām komándē tserágenátē kábūntse dátsēnūte tséteiya, kēntsām-bū tsīa, níga kábū lúsge, ndí, yásgeturō⁸⁾ kolóntse: kēntsāmbū kēntsānēmin tsúgīa⁹⁾, kámte tsétsīn bágō, kolótsī. Kām ’tséotsorō tsétanátē, sébā tséteiya, kátsírīte tsétsī. Šīmu Bornúten ám wúra wúra, málamnyīn kóganānyīn, keárīn kemérson, máfundīn, gánānyīn kúrānyīn, ngāsō

1) § 297 and 306, 1.

2) § 202, 2.

3) § 336.

4) § 124, 2.

5) § 301, 2.

6) § 334, 6.

7) § 212, 5.

8) § 203.

9) § 243

šima tamótse: kásoāté ŋgalā ganí. Álla áširndē tsáktse; ši lárderō gágīa, lárleté ši pátsegi, wu rúsgana. Lókte káfī Kámanwábē kilūgényā, ši gágō. Ši kásoāte tsúntse “bámban” šīgu bóbtsei, wu nónesganāté.

Lókte bámbabē kilūgényā, Fulátabē¹⁾ kargágō. Fulátu gágenāté, keṅgágō Fulátabēteman abániyē wūrō: “ŋgō, kémeṅdēté ŋgalīnem méogu legárri, tsā ‘galágīa, nírō nígā dískín’ gasgányā, díniā tsítši, nandírō tegérī²⁾), ándi tsáman nónyēna: kéntā kémbalyē kau tsétanāté, ŋgalārō ganí kītā, ándi nónyēna. Kémbalbē lókte kōgányā, káfī Kámanwa gágī; káfī Kámanwábē lókte kōgányā, kána Ŋgēsēneskī gágī; Ŋgēsēneskībē lókte kōgányā, kásūu bámba gágī. Bámba gáge, ām wúra wúra lárdībē ŋgásō tsētse dāgányā, lóktentse kōgányā, ŋgō Fulátu gágī. Tútāní, andíte wurányē, tsúrō bēlāndēben komāndē gerášēda kátindēlan, nándi tátōa anānátēmārō³⁾ kútugō; andíte, kágeṅdē⁴⁾ dátši,” tse abániyē wūrō gúleskonō. Yíntē, kátširī kau lásar, kulōndē bátagū pátōben bārēnyen, dígō ánem kirúnyā, ām bēla Daiabēté, Fulútayē sandíga yóktse, bēlāndērō kásšō. Ísa, bēlānden námnyēna, dígō néṅgalī kōgányā, andyúu sandyúu ŋgásō pádgē, wu náturō kúdískō.

Átema mána kaúgā kémbalyē tsétanābē wu šimnyin rúskanāté: ágō rummátēma neméṅemín⁵⁾), rúmmíte neméṅem⁵⁾ bágō: kátugūté ŋgalā ganí, ām wúrayē gēda; kátugumāté, ši wágē leiran kérfō kánnubēn šīgā súttsei, gēda, wu pánesgana, atemārō ágō wu rúsganāté, nírō gulntšeskin. — Áte dátši, mána kémbal kaúga tsétanābē, šimnyīwē tsúrūnāté.

6. Mána Bódebē.

Bódbē, náptentsa Bórñūgei. Kām nótseṅnyē, sandíga tsúruiya, Bóenu ganyā, gúllí⁶⁾. Átša tilō kérdībē, kéri tságerin, gádu

¹⁾ § 331, 1.

²⁾ § 270.

³⁾ This is the plural of *ganá*; see also § 195.

⁴⁾ § 179.

⁵⁾ § 190. 1.

⁶⁾ A rare and irregular future Negative, abbreviated from *gúltšaní*.

tságerin: átēma sandiġa kĕrdlirō tséłō, ġédu ām wúrayē. Sándi kĕrdintsāte ġadġa kótsei. Sandiġe, mei Bórñūma ġġawālan nap-tšīa, búrgon šmārō kátsāġa kolótseġin mei Bórñūmayē. Átēma ákintsāġō. Bódēte sándi kúlō, Bórñūġei, bārētsei; sándi tšoátsei; árgem 'bĕtši nántsān, ġġalō mbĕtši nántsān, ġġáġeli mbĕtši nántsān, pĕ mbĕtši, kánī mbĕtši; kánīntsa kúru, kánī Bórñubġa kótši; dimi ġġubu nántsān, pĕr ġġubu nántsān. Bĕlāntsa dábū ġkĭbĕn: Yá-lāntsāyē kómodūġu, Anġemtsāyē kómodūġu, ġÉdintsāyē kómodūġu, Pótēntsāyē kómodūġu: sándi dábū ġkĭbĕn kárgū. Būni ġġubu, būnī ġaġa, tsúntse "tšĭnem liġē¹⁾!" kedu tsúntse. Būnīte létša, kómodūġun šġu ġġúburō tsátā, tsáġūtīa, ġġĕrō tutútsa, bótse²⁾: wátšīa, ġótša, kálussa; dátšīa, ġġĕ kúru tsáġūte, tsoróre, tsúrō ġġĕberō tutútsa; kábū yásġe tsĕtīa, tsatúlugū, máttša, kaúlan³⁾ tártša; úrtšīa, ġótša, bĕlāġa látsa, tsúrō bĕlāġāberō tsasáke; rĕptša, ġanāġanan ġótsei, kásugurō tsasátīa, kām úġō kálubĕ mátsĭntĕ, nántsān létse, tšĭġin. Būnīte, tsúntse "Tūġunōnyġin" bóbótsei; keisūa, kálurō dĕtseiā, kálūntse kĕtši. Ndūyāye kálū Tūġunōbĕtĕ wátšanī. — Áte mána Bódebĕ tilō.

Kírū: ām kóāntsa⁴⁾ krġgurō létseiġu, pĕrntsa ġġubu, ġġásō bārĕde. Sandiġē, Mārgġġei, ġġnōwa, kálġġūa. Sandiġe Mārgġġā kótsei, nĕmtoūnyġin. Wn krġġentsa rúsgāna: lĕnyĕ, nā túlon bĕlá ġġubū ġġĕremnyĕ, andyūā sandyūā; átēmān nĕmtoūntsa kírūġyĕ. Sandyūā nandyūā krġgurō lĕnuwīa, bĕla kārġġnūwīa, ndūyĕ sa-barátin. Sándi sabarátēġa, pĕrlan⁵⁾ tsĕptša, bĕlī tsatúlugū liġāntsan, bĕlī pĕremntsa, ġġáġfō pĕrntsábĕ, nū náptseiġē, bĕlin rĕtsa, bā tšīa, tsábā, kálā búbĕten, náptsei. Sándi, átēma sabarátēntsa. Bĕlu ġġĕremnūwīte, lĕnū, ġáġurīa bĕlātúrō, nandyūā sandyūāsō ġáġū dátšīa, sándi kálīa tsátei bāġō, pĕ tsátei bāġō, kánī tsárū, tsátei bāġō, lemānġīma búrgōten wátsei, kĕri mátsa, tsárūġa, pĕrnyġin dūtsa, kĕrīte bĕlabĕ ġġásō tsabānde, tsátā, dátšīa, lemān ġadĕturō kálaktaġei⁶⁾. Wūmayē áteġē rúsgāna.

¹⁾ Imperation of *lafġskĭn*.

²⁾ This singular refers to the collective noun *būni*.

³⁾ § 306, 2, d. ⁴⁾ comp. the Germ. *Rannalente*. ⁵⁾ § 306, 2, g.

⁶⁾ This is another instance of a Compound Conjugation: *kálānyġin*, I turn, *kálakteskĭn*, I turn myself, *kálakteġeskĭn*, I turn myself to or towards any thing — see § 61.

Sāndi pērntsārō kárgun tsádeua. Pērntsāte létšinyu, kām sandíga tsúrū gerátenāté, pērtę létšę, náte tsúruiya, dátšin; komántsiyē dzeǵánan tsáktšia, létšin bágō; komántsiyē nótsi pērntse ágō tsúrūna: nā, kām gerátena, per tsúrui, kóma pērma tsúrūni. Kóma pērma deli dē bóbōtsia, “kām náten geráगतaté tšíné, lúge! lúgmmi kwōya wu ntšetséškō,” tsénia, kóu gerágata nemé kármubē pántšia, tšítse, tsúlugū: “ábu Bódē, atóiga¹⁾ šésemmi!” tse, tsúlugū, Bódē šiga tsētā, tserǵere, fúgurō tsáke, áptei ngásō Bódēte. Pērntsa, sandírō nā kām gerátenāté pēltsegin, wu rús-gana: kām ganí gúlešę: wuma rúškō. Andyúa sandyúa, wúte sárbitę tsúrō Šóabēn. Šóáte, meiyē sandíga, “nándi Fuláta gau” tse, dátse; isa, bélu Gézerebēn nábgēdu; nā náptsanāten Bódeyē išin, Ngétsemyē išin, Kareikareiyē išin, náte kām meíga tséǵánite ngásō náten isa, sáptānu, beláfisō. Átemān al Bódebētę kíruskō. — Átema dátši.

7. Māna mei Borńububē.

a. Māna mei Amādiibē.

Mei Deíāma Láfīa, sága tilō, mei Amādiyē šiga dōǵónō. Dōǵányā, nā meiberō léturō wátši. Mei kúrū kām tsunóti nāntsurō; léturō wátši. Yásgurō kām kinótosō²⁾; léturō wátši. Mei gergátši, keigamma bóbōtse, kándegeirō kadinyā, keigammārō: “wóltené, léné, kóganānem ngásō bóbōné, ísa nānirō.” Keigamma wólte, létse, kógana ngásō bóbōtse, tsúǵjūte fúǵū meibero, meirō: “úǵō, kógana bérnibē ngásō bóbōngē, ísei nānémmō,” kónō keigammayē meirō. Meiyē keigammārō: “kóu mei Deíāma Láfīāté³⁾ nóneńba?” kónō keigammārō. Keigamma: “wu nóngi,” Meiyē: “léné, sábarātené, kógana ngásō sábaráta, léné, kóu mei Deíāma Láfīāté tei, kúte fúǵūnirō, wu šiga šimniyē tsúruiya, ráǵéskī,”⁴⁾ kónō meiyē keigammārō.

¹⁾ for áte wúga, see § 18.

²⁾ § 300.

³⁾ § 168.

⁴⁾ i. q. wu šigū šimniyen rúškū ráǵéskī.

Keigamma mána meibē pántse, tsítse, pántsurō létse, álam méogu ndurisō bóbotse; nāntsúrō kašinyā, álum méogu ndurírō: “lénógō, ndiyē sabaráte, bália krígurō wu meiyē súnōte, ‘léné kóa mei Deiamā Lájūté tei, kúte, fúgūnirō šimniyē šigu tsúruiya, wu rāgēskī,’ kónō meiyē,” tse keigammayē álum méogu ndurírō. Álam méogu ndurisō mána keigammābē pántsa, wólta, pántsārō létse, sabaráta: kām kaligimōwa kómbāntse kaligimōntsúrō láptšin; kām kórōwa, kómbāntse kórōntsúrō láptšin, kām kanámōwa kómbāntse kanámōntsúrō láptšin; kām alfáterāwa kómbāntse alfáterāntsúrō láptšin: ngásō āntsántsa gótsa, sabaráta, nā keigammāberō ísa. Keigamma tsítse, sabaráte, fúgurō kótse, pátō meiberō káššo. Kašinyā, keigamma pérlan tséptse, létse fúgū meibēn, meirō: “ngō, nā wúga súnōtemmáturō wu ápteskī,” kónō meirō. Meiyē: “léné, álla nígā ngúrnōntse!” tse keigammārō meiyē. Keigamma tsítse fúgū meiben, létse, pérntse tsétā, tsébā, náptse, fúgurō kótse, álam méogu ndurisō šigā tságā ngáfōn, kríge mei Deiamāberō ábgāta.

Sándi bérnyin tsítsanáté, kábāntsa wúrūwa nā mei Deiamāberō létsei. Lēgedányā, mei Deiamā sandigā kirúnyā, sabaráte, kóganāntse ngásō sabaráta, tsúrō bérnibēn tsálūye, ngáfō bérnibēn dátsa, keigamma gurétsei, dúgō keigamma íse, sandlirō tsegenáge; lēbála badigedányā, mei Deiamā keigammagā yóktse, tsetewólgi ngáfōrō. Ám keigammābē ngásō kúra kúra mei Deiamayē tsétse, lága tsétā, rōntsúu tsáte, gárurō kolótsegin, kógana ngásō, kríge tsálinté, tsétse dátsi. Keigamma kóganāntse ganáwa ngáfōrō wólti, mei Deiamayē dátse.

Keigamma bérnirō kadinyā, meiyē labárntse pántseña, “šigā dátsa, kógana ngásō tséšéši,” tsa, mei pántseña; keigamma fúgū meiberō lēgányā, mei kúllugorō wátsi: keigamma dāgāta, mei nāntsúrō íseni. Meiyē širō kām tsunóte: “lénógō, širō gúllógō, šigā kinótesgányā, álam méogu ndurisō šigā tságā, nā mei Deiamāberō lēgedányā, ši mei Deiamā kirúnyā, rítse, tsegáse, kóganu kúra kúra ngásō tséšése, ši wólte nānirō íšin: wu šigā wáneskī, ši kámurō wóltsi; létse, pántseñ náptse, kášagarú lintse, ganátse, pérni tserégére, tsúlūge pányin, wu šimtse kúrrū wángi” kónō meiyē keigammārō. Keigamma nōngūtse; kášagar lintse, ganátse,

per tsergére, kilugō pátō meibēn. Kílūgényā, kógana ngásō nā túlon dāgáta, meiyē sandirō: “‘nándi lénogō, mei Deiāma teigō, wúrō kútogō!’ gasgányā, nāntsúrō lēgoiwiā, šiga kirúwiā, nándi rínū, ām ‘gásō tššššš, nándi kássū, nānirō kássō,” kónō kóganawārō meiyē. Kógana ngásō mána meibē pāngedányā, nōngūtsei, kām tši pēremtema bágō; mei sandiḡa tsúrui. Meiyē lénogō, bálūa árogō nānirō, keigamma gadé ntsádeškē wóltū, lénū, tau, wúrō kútogō!” tš meiyē.

Kóganāwa wóltā; pāntsārō lēgedányā, dīniā wāgányā, meiyē álam tilō bóbōtš, neigam tšō, kášagar lútege, per krígebē tšō. Keigamma bēlin sabaráte, kóganāntš ngásō góts, ábgate, nā mei Deiāmāberō. Keigamma létš, — káragā kúra mbétsi, ándin Deiān pārgān — káragāte kámte, kóts, Deiā kārāngányā, mei Deiāmābē yayāntšesō karámintsesō, ām bēlabē kúra kúra ngásō tšitsa, dīniā bunyēgányā, lemán ngúburō gótsa, nā keigammāberō tsásāte, keigammārō tsáde. Keárīwa kúra kúra Deiúbē ngásō tšitsa, nā keigammāberō šsa, keigammārō: “mártegené, námne nā tilon, ándi wóltē, lényē, mei Deiāmātē teiyē, gérē, nirō ntsšiyē, pátorō wóltatē,” kéda keárīwayē keigammārō. Keigamma mána keárīwabē pāntš, lemán širō tsagútenāte ši tsémāge, náptš nā túlon.

Keárīwa létš, páton náptš, karámi Deiāmābē bóbōtsa, yayāntš bóbōtsa: “ngō, yayándō bēla tártē tšérágō,” kéda keárīwayē. Karámi Deiāmābē tšitš, yayāntš bóbōts “áre, lényē nā yayandēberō, širō búrgō díyē! Teiyē, keigammārō yíyendé kwōya, Deiā ngásō keigammāyē tártš, kām ‘gásō tššššš: yayándē tilō naḡa, kām bēlabē ngásō pátsageiyya, ‘ngalū gani,” tš karámi Deiāmābeyē yayāntšurō. Yayáyē mána karámibē pāntš, ámtš ngásō bóbōts, šsa kándegeirō; kášinyā, ámtš ngásorō: “kándegeindē kábētš, kām gadé áte šseni nāndérō!” tš ámtsúrō. Ámtš ngásō kágentš pāntš, nā túlon náptsāna; mei, ši pāntšeni; širō kām tilō tsónōte, nāntsúrō létš, šigā bóbōts; ši tšitš, nāntsúrō kadínyā, kándegeilun kām gadé tilōma bágō, sai karámintsusō, yayāntšusō. Šiyē karámintsúsorō: “ájirō wúgā bóbōškou?” gányū, sandiyē: “áre, ándi squártēogō: keigamma ššin, kéda, ándi pāngēiyē, áji díyen? búrgoyē keigamma nāndérō šš, šigā dányē, kó-

ganu ñgásō yéťšyē, pērntsa ñgásō mágē, lemántsa ñgásō mágē; létsei, kúrū wólta, nāndérō ísei, tsányin, pányenāté; átēmārō andi ñigā bóbōntšyē gúlentšyē, pāné!" kēda Deíamārō karámiwāntsiyē kándegeilan. Šiyē karámiwāntsurō: "nāndi átēmārō wúga bóboskou? nāndi krígeté rínuwē kwōya, kássogō, bēla kolónogō wúrō, wu ndárāma lēneskin bágō: keigammāte ganí, mei řšin yāyē, wu káseskin bágō kríge nañga," kónō karámiwāntsurō. Ši, karámiwāntse ñgásō kentāntsurō tši fóktsāna nótšení, řigā wátsei. Ši tšítse "pátorō, gágéskin," tse, tšítse, dāgányā, karámiwāntse ñgásō tši fóktsāna, řigā tsátā, tsargéře, tšinnā péremtsa, keárūwa ñgásō bóbōtsa, ām bēlabē kúra kúra ñgásō bóbōtsa, dliniā bunyē-gányā, řigā fúgurō tsasáke, nā keigammāberō tsasáte¹⁾, keigammārō tsáde; wólta, pátorō ísa, lemántse ñgásō gótša, ām bēlabē wúra wúra ñgásō lemán tságūte, gótša, keigammārō tsasáte, lemán tsáde, keigamma lemántsa tsémāge, mei Deíama múskōntsan tsémāge; wólta, pántsārō létsei. Lēgedányā, keigamma kām tilō bóbōtse: "abá kōa, lēné, keárūwa bérni Deíabēté, ářma bájō, pántsān náptsā, kídāntsa tsáde; mei Deíama wúrō tsátā ilān, sádenāté agó ñgalā tsádi: wu bérnirō lēneskūa, meirō gúlñgē, mei ñgala sandlirō meiyē tsebátsonō," kónō keigammayē keárūwa Deíaberō. Keárūwa ñgásō pántsān náptsei.

Keigamma tšítse, subaráte, lemán řirō tsádena ñgásō gótse, mei Deíama tsétā, per kádararō řigā gótsege, fúgurō tsáke, tsábū bérnibē gōgonō. Yínte dliniā bínem, řiyā bēlānden kekkógō²⁾, řigā bēlānderō kegutényū, ām wúra ñgásō tšítsa, létša, řirō nemětsugei: kōganāwa řigā fúgurō tsasáke, tsasátinté, ām kúrrñ meiberō létseiya, sándi ánte dútsei; ři mei tsúrui, řiyē kōganawārō: "kolónogō sandliya, ndúyāye wúgā kū súrū —: búlturō dliniā wátši tsábālan, — ndúyāye kolónogō, wúgā wúse!" Átema neměntse tšintsen neměťšin, dúgō řiga keigammayē fúgū meiberō keátō.

Keátényū, mei řigā tsúrui. Kirúnyā, řiga kigórō: "nima

1) The Accent of this form is also frequently on the first syllable, see § 81.

2) This is the Causative Conjugation of *kónjin*, see § 59. The reason why the radical *k* is not changed into *g*, as we might expect from § 76, is probably its being doubled, comp. § 66.

mei Deīāma Lájīa tsányinté?" tse meiyē, šīga kīgórō. Šīyē meirō: "wūma mei Tšīgā kamágnubē," kónō meirō. Meiyē šírō: "kóganūni dūbu yippálgemī, űgō, kū fugūnirō, 'tsádísqanı' neminté, kū níga ntsáqutī fugūnirō kōđngā, amānēmyē," tse meiyē šírō. Šīyē meirō: "ndārā sákemīn yāyē, wu űgō, kū muskōnēmmō gá-geskī: ágō ráqemma dé!" kónō meirō mei Deīamayē. Mei Bórnu-bēté, meimouťši, nóngū-bāgō¹⁾ góťša, ši tséteiya, tséťšin bāgō, — bēla tilō, tsúntse Kátsegā, — kām meiga lebalútsenāté, šīgā tsáteiya, bérni Bórnu-bēn būntse tsáruī bāgō, bēla Kátsegáturō tsebátsei.

Kóá mei Deīāma Lájīāté, ši tsúrō yāntsi-bēn tšúntsen tímūntse pūsqūa katámbō, kēda ām wúrayē. Ši táta qamántseman mána pántšin bāgō, dūgō wurágonō. Wuráqányā, ām wúrayē šīga tsúrō tsaráqena; atemárō ši kérmei kibándō. Kibandēnyā, ši agóntse góťša, kām gadérō tšin bāgō, sai málam Fulátabēsō gényā; málam Bórnu-bē tseráqeni; málam Fulátabēsō šírō wáťsisō dlla tsagórin. Fuláta sándi űgalā ganí, sandiwa mei Bórnu-bēwa tabáksāni: atemān mei Tšīgābē kálántse gógeda; tšítse, "mei mólūgin," tse, badigányā, šīga tsātā, bēla Kátsegáturō kesátō.

Kesátényā, karámintse tilō mbéťši, tsúntse Salgámi. Meiyē bóbōtse, kérmei Deīabēté kēinō. Deīāten Salgámi šīma meigō. Nabqányā, yā mei Tšīgābē sō badígonō; ši tširin: "meiwa Salgámīwa búrgōntsa tilō: tatáni Kátsegārō tsebátsei; wu wútsāni dātši." Átema sórō tširin, dūgō Salgámīyē tšítse, ām wúra bérni Deīabē bóbōtse, "mártegenógō, lēnógō, yāni lógōnógō! yayāni mei Tšīgāte ágō tsúrō bérni Deīabēn badútsenāté űgalā ganí, abándō, kérmeilan yim degánāté, mei Bórnu-bēga mólťšin bāgō. Ši tšítse, mei Bórnu-bēga mólťšinté, ándi šīgā kolónyēyā, bēla űgāsō pártšin. Atemárō ándi karámūwántse kálā fōūnyē, šīgā teiyē, meirō keiyē: tšā ši náptse ilān, űgáfōn mei Bórnu-bēga tségei kwoya, ándi šírō manágēnbá? Nda²⁾ yāníga kórogō, ām wúra, ágō yayāndē badútsenāté űgalábá šimtsen?" kónō Salgámīyē ām wúra bérniberō.

¹⁾ *bāgō* is not an Adverb in this place, but the consequent of a compound; for if it were an Adverb, it would stand after the verb, see § 293. — For other compounds compare the foot-note on page 75.

²⁾ § 304.

Ām wúra bérnibē mána Salgámibē pántsa, tšítsa, nā yáberō lětsa, yárō: “ni tátānem, nónġū-bāġō abántsiyē tsédeni, d̄ba abántsiwē tsédeni, ši tšítse tsélinté, tšū karámintsusō búrgō tsáde, šigā tsátā, meirō tsádeni kwōyā, mei gergátse, tšítse, Delārō tšša, — ni, kérma “tátāni pántsegī,” nem yírēminté, — kríġe mei Bórnuma-bēté, — ni kššigana nōnemā, andi kōāngā nōnyē — tšā mei tšša, kāmūten, tátāten, ŋgāsō kēntširō wóltsei, andi kōāngāté, kurāten ganāten, keārīten kemúrsōten, ŋgāsō andigā satapádġī: átēma tátānem, mei Tšigāte tserágō. Ši tulóntselan dátsenāté, ŋgalā gēnya, ni yírēmin “tátāni pántsegī” nem; tátānēmté, mei Bórnuma tšéššin bāġō, kérma lēnemā, Kátsegān rōntsúa náġgata; átē kār-geņem bibāte, yírēmmi! Salgāmi kérmeirō komānde fūġānēmin ganátsenāté, níġū ntséti; áġi gadé ni mánēmin? kómbū mánēmírrā¹⁾, kēntsā mánēmírrā¹⁾? áġi mánēmin?” tsa ām wúra Delábē yā mei Tšigāberō nemégāga. Kāmuyē mána ām wúrabē pántse, tátāntse bóbōtse “Salgāmi áre, námne, yayānēmté áġō badítsenāté ām wúra ŋgāsō wúwō ġulesā, wu páneskī; níyē ‘kérmei pándeskī’ nem, kanānem nuġya, áġō yayānēmyē badítsenāté, badīnemā ntsátā, meirō ntsáde, ntsetepádġe: kalānem pánde!” kōnō kāmuyē tá-tāntsúrō.

Salgāmi kērmeilan náptse, kərbū lásġe, ndi, yásġe, déġe, ŋġuāté, Fulāta badīgonō kríġurō. Fulāta badīġányā, “Fulāta bēlabē ŋgāsō, ām bēlabē ndiyē Fulāta tsúruiya, tšétsé!” tšā; badīġedányā, Fulāta pántsei. Pānġedányā, búrgon Fulāta Delábē ŋgāsō lětsa, bēlu tsúntse ġútsibāten náptsa; nabġedányā, káyyē kríġurō lětsei, Delāga móltsei. Salgāmi nántsārō kríġurō lětšša, dátsa, kām tšéšššin, ilā ilān tséli Delábē ŋgāsō Fulátayē tsé-magī. Áġō Fulátayē búrgo lásġen kríġe Delān badítsenāté²⁾ mei Tšigā naŋga. Mei Tšigā sandirō uġō ŋgalā tsélin: tsapádġī, sándi kerúnyā, átēmān búrgon Delāten kríġurō Fulátāsoyē badítsa, ŋġéremtsa, dágonō. Dúġō Delā dāġányā, Delān Bórmin párgāte, káragā kúra mbétsi; wónte Fulāta káragān fūġurō kóte badīġeda. Bēlu tilō tšī káragābēn, bēlátibē³⁾ tsúntse Kalālāwa. Fulāta tšítsu, káragā kótsu, ísa, bēlāte ŋġéremġedu, yímté kām

1) § 316.

2) § 173.

3) § 140.

ŋgubū tšěššō, bēla Kalúlawāten kámuyē déptsānī, kōāngayē déptsānī; kúrāyē, ganáyē, ŋgāsō tsáruiya, tšěššīn; tšěššē, dátšā, bēláturō kánnu kolótsa, bēlātē ŋgāsō kámuyē tšēbū: sándi wólta, létsei.

Mei Bórñūma pántšī; pāngányā, keigamma tsunōtē: “lēné, bēla Gútsībāten Fulátātē ŋgāsō rúmā, áte támni, yétse!” tšē meiyē keigammārō. Keigamma kríge gótse; Gútsībārō kadínyā, Fuláta ŋgāsō keigamma tsárui. Fuláta tšítsā, keigammagā tsábālan káptsā; keigamma nántsārō kadínyā, lēbāla badítsei. Badigedányā, keigamma Fuláta rítse, ŋgáforō wólti. Ŋgáforō wolgatényā, Fuláta šīgā dútsei ŋgáfon, kām ŋgubū tšěššō. Keššéšényā, keigamma tsábā gótse, bérñirō létšī. Lēgányā, yim létse-nāwa, meiyē širō: “keigamma Máde, ni ntsúnōteskē: lēné Gútsībān Fulátātē ŋgāsō yóinné, tšítsā! neškē, ntsúnōškē¹⁾); lēgāmā, Fulátāwa kirúmā, kríge ndēorō wānem, kássem, kógana ŋgāsō pñem, tšěššē, ni nānirō kádīm: wu niga ntsětsěskin bágō, kášagarnem mágeskē, kōāngā kamānémmō yiskin,” tšē meiyē keigamma Mádurō. Keigamma Máde náteman mána meibē pāngányā, kášagar lntse, fūgū meibēn ganátse, létse, ségerin nábgonō.

Nabgányā, kóa tilō, tsántse Áli Márēmi, mei bóbōtse, íse nāntsúrō. Dāgányā, meiyē širō: “ába Áli Márēmi, nima kū keigammāngō,” tšē; kášagar gótse, kóa keigamma Áli Márēmīrō kášagar lntsege; kóa Áli Márēmi, yimté šīgā bóbōtsei “keigamma Áli Márēmīnyin”²⁾ bóbōtsei. Mei keigamma bēlin páltse, Fuláta Gútsībān pāngedányā, ŋgāsō tšítsa, ísa, bēla, tsántse Dámaturūten³⁾ nábgēda. Mei, Fuláta Dámaturun náptsei tsā, pāngányā, “Fulátawātē, sándi áñ tsarágō nányin? Sándi Gútsībān náptsāna, keigammāni nōteskē; nántsārō lēgányā, ámni ŋgāsō tšěššē, keigammāni dátsā, pátorō kádiō: kūrū Gútsībān tšítsa, ísa, Dámaturun nábgēda!” kōnō meiyē.

Mei kóa keigamma Áli Márēmi bóbōtse: “keigamma, Fulátawāni nōngū-bágō gótsei: lēné, sandigā bēla Dámaturūten sáuge, áte náten⁴⁾ labárntsa pánesganí,” tšē meiyē, kóa keigamma Áli

¹⁾ an abbreviation of *ntsúnōteskē*, see § 74.

²⁾ § 153.

³⁾ § 155, 1.

⁴⁾ § 236, 1.

*Márēmīrō. Keigamma tšítse, sabaráte, kógana ngásō bóbōtse, krīgūrō úbgāta: keigamma jūgurō kótse, kógana ngásō šiga ngá-
fon tságā, bēla Dámāturū lēgēda. Dámātururō lēgedányā, Fu-
lāta ngásō sabarágata, keigamma gurētsei. Keigamma nántsārō
lēgányā, krīge badītsei. Badīgedányā, Fulātāwa kōa keigamma
Āli Márēmīgā dūtsei. Dūgedányā, ámtse ngásō tšēšēse; keigamma
Āli Márēmī bérnīrō wólte, létši. Lēgányā, mei gergátši; ger-
gátse, keigamma Āli Márēmīgā yóktse, kásagar tsémāge.*

*Kūrā kógana galé keigamma tšō¹⁾, kásagar lātsege, kei-
gamma kóganāte, tsúntse “keigamma Dúnōma” šiga meiyē gá-
lātse. Šiyē tšítse, kóganāntse tsáptse, kūrū nā Fulātāberō wól-
gate. Wolgatényā, bēla tilō tsúntse Tsagalárīten²⁾, keigamma létse,
náptši. Nabgányā, Fulātāwa labár keigammābē pántsei, kei-
gammagā gurētsei: keigamma léturō nā Fulátasōberō wátse, nápt-
sena. Fulātāwa šiga gurētsei: kántāge pal kītōsō³⁾, náten tšítse,
Fulātāberō léturō wátši. Mei bérnyin labár pántšin, keigammārō
meiyē kām tsunōte “širō gúllógō, šiga nótsekē; krīge Fulātāberō
lēgányā, kū kántāge tilō kótši, ši léturō rítse, bēla Tsagalárīn
náptsenāté, ši rítši kwōya, wólte pátorō, íse nānīrō!” Keigamma
nā meiberō wólturō rítši, nā Fulátasōberō léturō rítši, ši nā túlon
nābgata, bēla Tsagalárīten.*

*Fulāta tsúbāntse wátseiya, šiga tsārūi bágō: kántāgentse ndi,
ši nábgata nā tilon, léturō rítši nā Fulātāberō. Fulātāwa tšítša,
sabarāta, ngásō nā keigammāberō, bēla Tsagalárīturō, diniā báltē
kítényā, ísei nā keigammāberō Fulāta. Keigamma tšīgányā, kán-
gulei badītši: Fulāta šiga dūtša, bēla Tsagalárīten, per ngásō
ngala ngalāté Fulāta tsámāge: keigamma tsúbā gótse, bérnīrō
lēgonō. Lēgányā, mei gergátši, ši kálāntsēma sabaráte, “Fulā-
tāberō⁴⁾ lénġin“ tse, badītšīa, am wūru šigū uláptsei. Ši keigamma
yásge kinótosō, Fulāta krīgūrō sundīrō targūrū⁵⁾, tsagáse, nān-
tsūrō ísei: újgei ši páton náptšin, Fulāta dúnōntsagā kótši?*

1) Indefinite II of *yiskin*. Compare the similar use of יך.

2) § 154, 1.

3) § 300.

4) § 134.

5) This is an unusual form of Indef. II, Conjug. III, of the verb *gér-
reskin*. The more usual form is *targére* or *targérō*, see § 78.

Mei páton náptsena, krígurō subarátinté, Fuláta tsítsa, nā meiberō kássō; ísa¹⁾, bérni káraṅgedányā, meirō wókita tsebátsā. Meiyē wókita kirínyā, wókítayē meirō: “ni andíga sagámū kwōyu, kalákelē²⁾ kélēné, andyúa nyúa lebála bágō, nánnyogō!” tsū Fulátāsoyē, wókita meirō tsebágedānu. Meiyē wókítántse³⁾ rufútse: “Fuláta kálma wu šíga gáskin tse, wókita wúrō tsebátsin: wu sandíga gáskin bágō; Bórnu ṅásō dátšin yāyé⁴⁾, wu Fuláta kal tšígasgani,” tse meiyē, wókita tsebágányā, sándi wókita meibē tsáruí. Fuláta sabaráta, krígurō nā meiberō ísei; ísa, fúgū bérnibēn dāgēda ṅásō nā tilōn. Keigamma tsúrui sandíga, tsúlūge; nántsārō lebálārō kadínyā, sándi keigammagā lebálārō tsútei, lebála tsádin, sandyúu keigammāwa lebála tsádin. Lebála díníā kau dábū baultsunāté, kau lúsarsō, Fuláta káṅguleirō wátsei. Keigamma kām tsunóte nā meiberō: “léné, meirō gullé, Fulátāté dúnōnīga kótsī: mei tšī Gédibēn tsúlūge!” tse keigammayē, kām kínótō nā meiberō. Kóá létse, meirō: “tšíné, sábarátēné, keigamma wúgā súnotō nāṅémmō, níró, íseskē⁵⁾ gúlntseskē: kríge Fulátabē áte dúnōntsega kótsī; ni sabarátem, yánem fúgurō yákem, tšī Gédibēn lúge! tse, keigammayē wúgu nāṅémmō skínótō,” kónō kóayē meirō. Mei mánu keigammābē pántse, sabaráte, yántse sabarátse, kaligimōlan ganátse, fúgurō tsáke, tšī Gédibēn tsúlugī. Keigamma “mei tsúlugī”⁶⁾ pāṅgányā, Fulátawārō ṅáfjō tšō, meíga ṅáfjōn tségā, áptei Gédirō. Fuláta, mei bérni kolótsē tsúlūgeṅa kerúnyā, ṅásō ísa, bérnirō támui: kām bérnibē ṅásō tsúlūge, meíga tságā létsei. Mei létse, Kúrñāwan náptšī. Fuláta bérnyin náptsei.

Nabgedányā, meíte šī keári, tátántse tilō tserágeṅa, kásagar kérmeibē tátaturō tšī; keínyā, ān wúra ṅásō tsítsa, nā legáliberō létša, legáliberō: “agō mei Amādiyē tšēdenāté ṅgalābá? kitábū állabē úda⁷⁾ péremné, rui! Meíte meitšīa, šī nuiya, galé galātsei⁸⁾: mei Amāde, šī rōntsúa tátāntsurō kérmei tšinté, ṅgalā

1) § 228.

2) This is another instance of a compound, lit. “head-tie”; see footnote to p. 87 and 75.

3) § 182.

4) § 326, 2.

5) § 331, 1.

6) § 332, 2. a.

7) § 304.

8) § 212, 3.

kwōya, kitábū wāné, kitábuyē ŋgalā tsényū, ándi kū pántseyē,”
tsa am wūrāyē legálrō. Legáli kitábū pérentse, kirínyū, am
wūrārō: “úgō kitábūlan degánáté wu nandirō gúltsaskē, pánógō!”
tse sandirō, “ágō kitábū gúltsenáté, mei rōntsúá nábgata, mei
gadé ganátetē, kitábūlan wu rúsgani;” kónō legáliyē am wūrārō.
Am wúra tsítsa, létsa, meirō: “ágō dimmáté ŋgalā gani; tsúrō
kitábubēn: mei rōntsúá nábgata, dígō gadé kērmeirō nápte, bágō
tsúrō kitábubēn,” tsánia širō am wúrāsoyē, ši pántšin bágō. Fu-
lāta bérnyin nábgata; šiyē Kurnāwan náptsena, šyúa tatāntsúu.
Tātāntsētē¹⁾ tsántse Dúnōma, tilō Ibrám: tátoāntse kām dilyē,
Dúnōma tserágena; atemárō, ši miya, ŋgáfōntsēn kērmeité tatān-
tsúrō tsédeni tse, tatāntsúturō kēinō. Am wúra kasátsāni, tátu
ganá áfima nōtsenirō²⁾ kērmei abāntsiyē tsinnáté, sánda kárgen-
tsayē tserágeni: meite dúnōntsagā kótši, ágō nemétsedāna bágō,
náptsā, šigā tsáru, dūgō ši gergátse, krige badigonō.

Badigányā, málam tilō, bēlu Kánemnyin, málam tilō mbétsi,
tsā, meiyē pántši. Pāngányā, kógana tilō bóbōtse, per tšō: “léné,
bēla Kánemnyin kóá málam Kánemwa, labárantse tságūtē, wu
pánesganáté, mártege, per áte šintse gótse, íse nānirō, šigā rúskū
rágéskī,” tse meiyē, kógana tilō kinótō nā málam Kánemmāberō.
Kógana tsítse, per tsētse, bēla málam Kánemmāberō létse, málam
Kánemmārō; “ába málam, wúgā mei sunótō nānémō, ‘márte-
gené, ŋgō per áte, šinēm góné, nānirō áre!’ kónō, ši nígā
ntsúruiya ntserágī, kónō,” tse kóganayē málam Kánemmārō.
Málam Kánemma mána meibē pántse, sabarátē, kitábūntse gótse,
per širō meiyē tsebátsenārō³⁾ tsébā, fúgū kóganāberō kótse, kógana
šigā ŋgáfōn tségei; kušū⁴⁾ nā meibero, meirō: “úgō, wúga sū-
rumā šerágēmī nem, kógana tilō, per yim, nānirō nōtem, kádiō:
wúyē kátunōnem pángē, atemárō nānémō kádiskō, kalláfāma!”
kónō málam Kánemmayē meirō. Meiyē: “ába málam, wu bér-
nyin katambúskō, wurāgóskō⁵⁾: sō krige Fulátabē íse, wúga yó-

¹⁾ § 334, 5. a.

²⁾ § 155, 3.

³⁾ § 155, 4.

⁴⁾ This is the 3^d pers. sing. in the Aorist, of the verb. *tseskin*. It is more generally *kádiō*, and sometimes also: *kášyō* and *káššō*; see § 77.

⁵⁾ § 217.

geṣe, iṣeškē, dēgan kārūwa wūga fūšīn, nāmgana; atemārō wu nīga bobōntséskē: álla lógōné, léneškē, Fulátáté tsúrō bérnibēn túlūgeškē¹⁾!” kónō melyē málam Kánemmarō. Málam Kánemma, ši mána meibē pántši, meirō: “námné, wu nirō állu logóngē, kábū máge tsétia krígenem góné, léné bérnirō: Fuláta nīga ntsáruiya dátsei bágō,” kónō Málam Kánemmayē meirō.

Mei náptse, málam Kánemmagā guréšīn. Málam Kánemma kídiántse badítse, tséde; dāgányā, kábū máge kítenyā, meirō: “krígenem sánge, wūa nyūasō krígurō lényē nā Fulátasōberō: Fuláta sándi kōangá kwōya, kū ni tšírurum,” tse meirō. Málam Kánemma tšítse, sabarátē, mei Ámāde tšítse, sabarátē, tátántse, mei Dúnōma, tšítse, sabarátē, álam méogu nduri sabaráta, tsábā bérnibē gógeda, krígurō bérnirō ísei; ísa, bérni kārāngedányā, mei Ámāde lúptši.

b. Mana mei Dúnōmabē.

Mei Ámāde lubgányā, tátántse, mei Dúnōma, ábántse šite-rátši. Dāgányā, šyāa málam Kánemmāwa bérnirō, nā Fulátaberō létsa; bérnibē kálā kerúnyā, Fuláta ngásō tšítsa, sandíga tsábālan káptsā, lebálārō málam Kánemma sandíga tsúrui. Málam sandíga kirúnyā, meirō: “ni áte, mána nirō gulntséskēia, kónemmi!” tse meirō. Málam fūgun, mei ngáfōn, ísa, Fulátāwa²⁾ kálā fóktsēi. Fokkedányā, málam kárgun tséde, tsúrō tšībī ganábēn, Fulátāsorō gepkigényā, Fuláta dátsāni, kángulei badítsei. Fuláta kángulei badítsāna, málamyē kirúnyā, meirō: “sandíga ngáfōn gei, yétsē ngásō, sándi dátsei bágō,” tse meirō. Mei, Fulátāwa tsagášin kirúnyā, kógana ngásō pērlan Fuláta dátsei, tšeséšīn; dátsa³⁾, nā léte kábū tilowārō⁴⁾ sandíga kesátō. Kesátényā, kógana ngásō ngáfōrō wólta, bérnirō ísa, bérnirō katamúnyā⁵⁾, kábīn Fulátabē ngubu; nā mei náptsanna bágō: kábū mágesō kábīn Fulátabē

¹⁾ This verb being evidently derived from *lúgeskin*, ought to have been mentioned in § 51.

²⁾ § 313.

³⁾ § 228.

⁴⁾ § 154, 4.

⁵⁾ This is the Conjunctival of the Verb *gágeskin*, which is irregular in the 3^d person, see § 74.

réptsei; kábin réptsa dátse, béрни perátsa, mei gáge, pátō abá-
ntsibēn náptse; álam méogu ulurísō pántsān náptsa; kōu málam
Kánemma, meíye širō lemán tšō, létši bēlāntse Kánemmō. *Am*
*Bórnu*bē káragābē ngásō, mei bérnyin nabgányā, belápsō wólte¹⁾,
belāntsen náptši. *Fulát*bē labárma pányen bágō, *Bórnu* kētširō
wóltsena. *Mei Dúnōma* krige tsédin: ndarányāye nā *Fulát*āwa
pántšia, létse, ngéremtsin; *Fuláta* ngásō šiga rítsāna.

Fuláta tilō *Pótēn* mbétsi, tsántse *Málam Tsáji* Kátāgumma:
ši tsítse, *sabaráte*, *Fuláta* *Pótēbē* ngásō bóbōtse, nā meíberō krí-
gurō léyonō. *Légányā* šyūa meíwa krige tsáde, meíga yóktse;
mei béрни kolótse, tsúlugi. *Kilágényā*, meíte, ši táta ganí²⁾: meína
tilō kúra mbétsi, meitibē abántse kúra; meínāte tsántse *Ngalei-*
rúma Gámsemī, *Gémse Ámīna* *Tulbārámbē*. *Atēma* íse, nā mei
Dúnōmabēn kérmei tsémāge, mei *Dúnōmagā* yóktse, *Wúdirō* létši.

c. Kérmei meína *Ngaleirúma*bē.

Légányā, meína *Ngaleirúma* krige tsesänge, bérnirō, nā
*Fulát*aberō íse, *Fulát*arō: “ni málam kwōya, wu nigā málam-
nyin kóntseskī; kóntsęsganı kwōya, kū wu mei *Ngaleirúmagā* šú-
rum,” kónō *Fulát*arō. *Fuláta* málam *Tsáji*, “wu málam” tse,
meíga gurétsin. *Mei* *sabaráte*, nāntsúrō léyonō. *Nāntsúrō* lé-
gányā, málam *Tsáji* tsítse, bérnnyen *sabaráte*, *Fulát*āwa ngásō
bóbōtse, *sabaráta*, tsúrō bérnibēn tsáluge, meíga súbāgēga tsábālan.
Mei íse, *sandirō* nátsęge, *kálā* fóktsu, krige badítsu; *badigedányā*,
mei *sandiga* *dúnōn* kótsi, péremta, meirō ngáfō tsáde, *kángulei*
bādígēda. *Badigedányā*, mei *Fulát*āwa tsagášin tsúru. *Kirúnyā*,
kōganawántsúrō: “*kōganāwa*, *Fuláta*, ‘wu kóangá’ tse, íse, bér-
nyen³⁾ táta *karáminibē* yóktse, gáge, tsúrō bérnibēn náptsena; wu
nāntsúrō íseskin; *skirúnyā*, súbāsege tsábālan, ‘wu kóangá,’ tse,

1) This verb is in the singular, by a change of the construction first intended, *beléfi* taking the place of *ām*, comp. § 338.

2) This expression does not convey in Kanuri what we mean by “little boy”: it only represents the king as a young man, lacking the steadiness and experience of riper years.

3) § 151, 2.

túgō sándi wúgā kerínyā, dáturō rítsei, kángulei badítsei: ndúyāye pérntse ñgalārō kántin tsétū, rúmtse múskōn ñgalārō kámtse, kášagarntse ñgalārō tsétā, ñgáliōntse ñgalārō tsétā, kū ndúyūye kōàngáté¹⁾, kū nótseyē,” tse, kōganawántsuro ñgáfō Fulátabēn. Kōganāwa ñgāsō pérntsālan Fuláta dútsa, nátsāga, Fuláta tšesšēsin: Fulátāwa tsagásin fúgun; kōgana sandíga tságei ñgáfōn. Diniā sēbā badítsanáté, kolótsāni, sandíga tšesšēsin, dúgō kéngal kikkurō. Kéngal kikkurínyā, mei sandíga kolótsē, ñgáfōrō wólte, bérnirō tse, tséptši.

Tseḅgányā, mei Dúnōmabē²⁾ karámintse meina Ibrám bóbōtse, ām wúra bóbōtse, ām wúrarō: “wúte mei Dúnōma yóngē, kémei nántsen máskē, šíga yóñeskē, Wúdirō létši; ñgō karámintse, meina Ibrám, mbétši; wúte, sandíte³⁾, abántsāwa wúa³⁾, ába tilō sasámbō, wu nántsān kémei dúnōn máskin bágō; máskū, állayē tširágení. Wúte, meinayē málamyē, lukrán, komándē pēlēsege, nōñeskī, kitábū komándē pēlēsege nōñeskī; kitábū kirusgányā, kitábuyē: “kām kémei dúnōn tseḅándin bágō⁴⁾,” tse kitábuyē, wu kiruskō. Ágō tšeskē, kémeité nā tátānibēn másganáté, Fuláta kálma tse, Bórnu móltse, bérnirō gáge, pátō meibēn náptšinté, átēmā kárgeniyē wátse, kidískō.” Ām wúrarō: “mártegenógō, wúte mánāndō kōngin bágō, mána kitábubē kōngin bágō; kášagarté meina Ibrámmō⁵⁾ wu yiskī: kémeité kágentsa, kágē ganí,” tse mei Ñgaleirúmayē ām wúra bérnibērō. Gulgányā, ām wúra bérnibē meina Ibrám bóbōtsa; kándegeirō kadínyā, meina Ibrámmō: “abándō kúra kášagar abándobē ši dúnōn nándon tšē māgin bágō, kášagarté nūrō ntši, níma meigō,” tsā Ibrámmō.

d. Kémei mei Ibrámbē.

Mei Ibrám gáge, pátō abántsibēn nábgonō. Náptsenáté, wu sárbité bágō, pádgeskī. Ágō mei Ibrámyē ñgáfónyin tsédēna, wu nōñesganí: wu kéntširō wólingē, Pótērō satúluḡi ládorō, wúgā saláde: lókte mei Deiamābē wu rúskī, mei Amālibē rúskī, mei Dúnōma tátāntsibē wu rúskī, meina Ñgaleirúma karámintsibē

¹⁾ § 168.

²⁾ § 140.

³⁾ § 334. 5. b.

⁴⁾ § 223.

⁵⁾ § 335.

wu rúskī, meina Ibrám̄bē rúskī, mei Deiamābē karámintse Salgámibē wu rúskī.

Ágō rúsganātema nírō nemēneskin, rúsganīte nemētsasganī. Ágō rúmmi nemēnemīa, pānemmi nemēnemīa, ŋgalā ganī, wu nōnesgana, dúgō bēlāndēman pádgiguskō. Mána nírō gúllesgana, áte ŋgásō wu nōnesgana, rúsgana, pānesgana: ágō tsírō Gázirbēn degánāté wu nōnesganīte ŋgubu bágō. Tugardá áte rufúnemmáté, nū kām Gázirbēn karānem, pántseiya, nírō: “kóa mána áte gúlentsenāté Gázirnyin kutámbō” tséda nírō. Ágō gédintse bágōte, nemērō, ši áram: ágō gédintse nōnemmáté, šitema nemēnemīn. Kérma wu bágō, dúgō mánātéga nū gadén nemēnem, kām gadē pántšia, mánānīte tsírē ganī kwōya, kóa pántsenātiyē nírō: “ába málam, kóa Gázirbē mána nírō nemēntsegenāté, kátugūntse mánāte, nírō tsírē, nemētseni,” tse, ni pānemīa, šim ŋgalān wúga šúrumba? — Wu bēlānden fúgū málamwa¹⁾ kúra kúrabēn námnesgana, nemēntsa tilō tilō wu pānesgana; atemārō wúyē nírō ágō nōnesganāté nemēneskē, ni pāné! Mánānīte bérni Bórñubētēn, nemēnem, pántseiya, wúrō tsírē šédō, “kóaté kantámbū Gázirbē” tséda. Átema dátši tilōtema.

8. Mána málam Lámīnu Šógen bobōgátabē.

a. Málam Lámīmu állu logótsin meírō.

Wu Bórñun námgnāté, sagáni meógu legárri, Fuláta Bórñun tsítse²⁾, tsédī Bórñubē ŋgásō krígen túrtse²⁾; dāgányā, bérni Bórñubē gáptse; gáptsenāté, Fulátāwa ŋgásō tsáptā, saburáta, bérni Bórñuberō kásiō. Kašinyā, šsa, bérni kārāngedányā, kógana bérñibē ŋgásō Fulátugā tsárui; kerúnyā, létsā, meírō: “ŋgō Fuláta nānēm̄mō lebálarō ššin” gedányā, meiyē sandhō: “lēnógō, keigammārō mánāgenógō, tšítse, tsúlūge, subátsege, yóktse!” tse meiyē kóganāwa bérñiberō. Kóganāwu bérñibē mána meibē pántšā, nū keigammāberō létsā, keigammārō: “ába keigamma,

¹⁾ § 195.

²⁾ § 336.

meiyē, išyē, nīrō gūlentsyē ‘sabarātenē, pērñemmō beī, lūge, Fulátāwa nāntsūrō krīgurō íseité sábagenē, sandīgā yóinnē, ngáfōrō wóltā!’ kónō meiyē,” kēda kóganāwa bérnibē keigammārō. Keigamma mána meibē pántse, sabaráte, álam méogu nderí¹⁾ bóbōtse, álam méogu ndurísō nāntsūrō ísa; kašínyā, keigamma tšítse, pērntsūrō tsébā, fúgurō kótse, álam méogu ndurísō šíga ngáfōn tságā, tšinnā Pótebēn ísa tsálūge, Fulátagā káptsu, lebálārō badígēda. Badígēdányā keigamma kríge tsédin, Fuláta tšesššin, Fulátayē kóganāwa tšesššin; kešššényā, kóganāvabē kām ’gubū tšesšši, Fuláta keigamma-gā dúnōn kótsei. Kōgedányā, keigamma kām tilō tsunōte nā meiberō: “lénē, meirō gúllé, Fulátáté wúgā dúnōn kósei, mei tšinnā Gédibēn sabaráte tsúlūgū” tse, nā meiberō kām kinōtényā, kámte létse, kátunō keigammābē meirō gulgányā, mei mána keigammābē pántse, sabaráte, yántse gótse, ngáfō kaligimōben ganátse, ši pērntsūrō tsébā, kógana nāntsibē ngásō sabaráta, pērrō tsábā, mei yántse fúgurō tsáke, ši ngáfōn yántse tségei; kóganawántse ngásō šíga ngáfōn tsagei. Tságā, tšī Gédibēn kelūgényā, keigamma labár mei tsúlūgenābē pántši. Pāngányā, keigamma Fulátawārō ngáfō tšō, meiga tségā ngáfōn, áptei, pēsgāntsa Gédirō tsáde. Fulátāwa, mei bérni kolótse, tšī Gédibēn tsúlūge, pēsgāntse Gédirō tšinna, kerányā, sándi mei tsegáši nótsei. Mei tsegáši nōgedányā, Fuláta ngásō ísa, bérnirō támū, náptsei. Mei tsegáse, létse, béla Kúrnaváten²⁾ ši náptši: ši Kúrnavān náptšena, Fuláta bérnien náptšāna.

Kántāge yásge kitényā, mei labár Málam Lámīnubē pántši: mei kām tilō bóbōtse, pēr tšō, “yáte, málam Lámīnurō yē, mārtege, pēr áte šíntse gótse, íse, wu šíga rúskīa rāgēskī” tse mei kóagā kīnotō. Kóá tšítse, pēr tšétsē, nā málam Lámīnuberō pēr tsáte, kóayē: “ába málam Lámīnu, wúgā mei nāñemmō sūnotō: mārtegenē, ngō pēr áte šīnēm góné, áre, nāntsūrō lénýē, ši nígā ntsūruiya tserágī gonō,” tse kóayē málam Lámīnurō. Málam Lámīnu mána kóabē pāngányā, tšítse, pāntsūrō létse, sabaráte, kitábūntse gótse, nā kóaberō íse, pēr múskō kóaben tsémāge, tsébā, šyáú kóáwa nā meiberō kássō. Kašínyā, kóayē létse, meirō: “mei

¹⁾ nderí and ndurí were probably at first ndirí.

²⁾ § 168.

kómāni, nā wáyā súnōtemmāté wu náturō léņeskē, ísęskī: kóa, 'léńé, bóbōńé', nāńémō íse, šigā rāmīa rágemī, tsámmāté, űgō, ši bóbōńgē, íši" kónō kóayē meírō.

Meiyē málam Lámīnuga kiríonyā, bóbōtse; nāńtsúrō kudinyā, meije šírō: "aba málam, wu labárņem pāńgasgányā, wu kām tilō nāńémō nótęskē, per yįskē, tsáte, nírō ntšō, 'perté šínem gónem, úre nāńírō, wu nígā ntsúruskīa ntserágeskī' neškē, atęmárō wu nígā bobōńgósķō, ágō bobōńtsęsganāté, wu nírō gulntęskē, páné!" kónō meiyē málam Lámīnurō. Málam Lámīnu meírō: "ájī rōńémýe tserágō, wúgā bóbōńgam?" kónō málam Lámīnuyē meírō. Meiyē: "ágō nígā bóbōńtsęsganāté: Fuláta tsédīni űgásō tártsa dátsi¹⁾, ām 'gásō tšęšęse dátsi, wu bérńnyin nábgata, Fuláta űgásō nā tilon tsáptā, tšítsa, sabaráta, nāńírō ísa, wúga tsúrō pāńibēń yóyesā, wu sandírō bérńi kológesķē, ísęskē kaúlan nábgosķō: mártęgené, — ni málam, labárņem kūrē pāńgósķō, — wúrō, mártęgené, álla lógōńé, állayē, wúu nyúasō bāńāsāga, Fulátáté, sandíga léńeskē, tsúrō bérńinibēń yónneškē, tsálüge; létseiya, wu nāńi pándeskē náńgūa, ágō rōńémýe tserágenāté, wu nírō ntšęskō," kónō meiyē málam Lámīnurō. Málam Lámīnu mána meibē pántse, meírō: "léńé, náńmé! ágō állayē tsédinté, állātema ši nótse, kām nótseńa bágō: wu nírō álla logótšosķō; logóńeskē, lógōńite állayē tsémāgī wu nónęskīa²⁾, nírō gulntęskē, sábarātené!" kónō málam Lámīnuyē meírō.

Mei mána málambē pántse, pántsen náptseua, málamga tsúrui. Málam Lámīnu bányeyē álla logótšin, kaúyē álla logótšin, dúgō kábū túlwur kítęnyā, tšítse, nā meiberō létse, meírō: "sábarātené, Fulátasóté, álla kóresķē, kórōńite sandíga tsętei: bálīa, sábarātené, wúu nyáu léńýe, Fulátáté nígā šimtsāń ntsúruiya, sáńdi dátsa, nígā lebúlārō guréńtsędāńi," kónō málam Lámīnuyē meírō. Mei mána málambē pántse, kóganāntse űgásō bóbōtse, keigamāntse bóbōtse, álam męoqu ndurísō bóbōtse, sabaráta, tšítsa. Málam Lámīnu fúgurō kótse, mei šiya űgáfōń tsęgeiru³⁾; ábyatányā, kógana űgásō sandíga űgáfōń tságā: kábāńtsa yásę tsábālan bótsa, yim kęńdęę tsętenawáté⁴⁾, bérńírō nátsagei.

1) § 303, 2, b.

2) § 242.

3) § 199, 3.

4) § 208.

*Nāgegányā, kóganāwa ṅgāsō tséptsā pērntsālan, sabaráta, málam Lámīnu sandirō allu tsugóřę dāgányā*¹⁾, *Fuláta tsúrō bérniben meiga tsáruí; kerúnyā, ṅgāsō sabaráta, ṅgáfō bérniberō tsalugī. Kēlūgényā, Málam Lámīnu, Fuláta sabaráta, tsalugū, kúrtāna ṅgáfō bérnibēn, ši tsúrui; kirúnyā, meirō: “áte sandirō mánāgemmi*²⁾, *wu nírō ‘mánāgené!’ neskīa, ni sandirō mánāgené, wúgā wúsené, áte múskō nótáwí!” kónō málam Lámīnuyē meirō. Mei mána málam Lámīnubē pántse, šigā tsúrui. Málam Lámīnūté, — ši, tsībīntse kárgunbē ganá laga nántsēn ’bétši*³⁾, *tsúrō lífūntsībēn, — kógana tilō pēr dohwa bóbōtse, tsībīntse kárgunbēté lífāntsēn gótse, kógana pēr dohwaturō tšō; kóganaturō: “ándi ṅgāsō tšnyē, nā Fulátāberō lényēya, Fuláta tštsa, andiḡa sabásageiya, andyúa sandyúa kārāntēya, tsībīte, múskōn tām, pērņem ṅgérémmēm, nā Fulátasōberō lénemūa, tsībīté Fulátāsorō gébgem, ni wóltem, nāndērō tsemūa, ándi nā Fulátasōberō lényēya, Fuláta andiḡa dátša*⁴⁾, *guréšedāni,” kónō málam Lámīnnyē kóganārō.*

*Mei málam Lámīnugā gurétsin. Sándi ṅgāsō tštsa: málam Lámīnu fúgurō kótse, mei šiga ṅgáfōn tségei, šyúa mehwa fúgūn létsei, kógana bérnibē ṅgāsō sandiḡa ṅgáfōn tságei. Létsa, Fuláta kárgūgedányā, málam tsībī gótse, kóa pēr dohwārō tšō. Kóa pēr dohwa pērntsēlan ṅgérémtse, létse, Fulátāsorō tsībīte géptsege, pērntse kálaktse, nā meisōberō*⁵⁾ *kadinyā, meisorō: “tsībīte wu yáskē, Fulátāsorō gébgeski” gányā, málam meirō: “léné nā Fulátasōberō, kōganānem ṅgāsō tši tilórō tštsa, nándi ṅgāsō lénogō, Fuláta ntsáruiya, tšegásō*⁶⁾: *kūté Fuláta dátse, lēbálārō — wu málam Lámīnu dāgáta*⁷⁾ *dúgō*⁸⁾ *— Fuláta niḡa lēbálārō ntsitāni,” tse málam Lámīnuyē.*

*Mei, kóganāntse ṅgāsō sabaráta, tši tilórō nā Fulátāberō lēgeda; lēgedányā, Fuláta sandiḡa kirúnyā*⁹⁾, *kāngulei baditsci.*

1) § 247.

2) § 332, 4.

3) § 267, 1.

4) § 125, 4.

5) § 210.

6) Another form is *tšagásō*, see § 77.7) This use of *dāngin* for the verb “to be” is peculiar and might have been noticed in § 231.

8) § 296, 7.

9) § 336.

Badigedányā, málam *Lámīnu Fuláta káŋgulei badítsāna kirínyā*, meirō: “*Fuláta káŋgulei badítsei*, sandiga ŋáŋfon gei, yétse! *Fuláta kú dátsei báŋō*,” tse málam *Lámīnuuyē* meirō. Mei kóganántse ŋásō ŋáŋfonwa *Fuláta dútsa*, tšěšěse, *bérnirō kesakényā*, tsúrō *bérnibēten ŋásō*, kógana támū, tšěšěse; tilō tilō gáptsenáté tsagáse, *bélāntsūrō létsei*. *Krígē* meibē nasúrte, mei gáge tsúrō *bérnibēn*, *kábāntsa máge*, *kábin Fulátubē réptsei*. *Kábin Fulátubē réptsa dátse*, *bérni perátsa*, mei gáge, *bérniyen*¹⁾ náptse, yántse bóbōtse, tše, náptse, kógana ŋásō pántsa perátsa, náptsei. *Napkedányā*, ándi *Bórnu* *bē ŋásō kunótēn*, “*Bórnu ŋgalátši*” nyē: ndúyē *bélāntsurō létse*, *bélāntsen náptši*, meiyē *bérniyen náptši*.

Nabgányā, meiyē málam *Lámīnugā bóbōtse*, wusétse, málamgā tsúgōre, “*málam Lámīnu*, *lemán 'dásō nān'ier rágem?*” tse šéga kígorō. *Kígōrényā*, málam *Lámīnuuyē*: “*wu lemán naŋga gani belányin tšíněskē*, *kádiskō nānēmō*: áfi *lemánō yegděskin?* *wu lemán wáneškī*, *wúrō kálugū tilō sálānibē*²⁾ *šmūa*, *wúga sėti*, per tilō *wúrō šē*, *šmī gōŋgē*, *bélānirō léneškē*: *ágō nirō dísganáté*, *wu gani dískō*, *állā tilō wúa nyúasorō bánāsāga*, *Fulátaté bérnīnemīn yóinnem*; *pānem pāndem*, *nānnēmāté*, *wu rōnīyē*³⁾ tse-rágī: *wúgā sárdugé*, *wu belānirō léneškin!*” *kónō málam Lámīnuuyē* meirō. Mei mána málam *Lámīnubē pántse*, *kálugū tilō širō tšō*, *tsóga málambē tilō širō tšō*, *leima tilō širō tšō*, *dairē ŋáŋfanántse tsáktibē širō tšō*, per *ŋgala tilō širō tšō*, *kām yásge tsetúluge*, *málamga tsusárduge*, *bélāntsurō tsasáte*; *wólta*, *ša*, *pántsan nábgēda*.

Mei tsúrō *bérnintsibēn náptse*na, *Bórnu ŋásō kětšitse*, labár *Fulátubē pányen báŋō*, *chígō sága tilō kítényā*, — *Fuláta tilō tsántse málam Tságī*, *tilō tsántse Bókōre*, *sándi ndísō Kátāgumnyin kárgū*; *wu sandiga nōnešgana*: — *sandiyē tšítsā*, *nā meiberō lebalārō kašínyā*, *mei labárntsa pāngányā*, *nā málam Lámīnuberō kām tsúnōteni*. *Málam Tságīwa Bókōrēwa labár málamtibē sándi*

1) perhaps the original form of the now more usual *bérnyin*.

2) lit. one shirt of my prayer, i. e. one prayer-shirt or surplice for me, § 137.

3) § 193.

pántšana, nā málamberō mei kām tsunōtenite sándi pántšana: tšitsu, lebalārō nā meibērō kašinyā, mei keigamma bóbōtse; kadinyā, keigammārō: “ngō Fuláta Pótēbē, málam Tságī, tsányinté, lebalārō nānirō ísei: úlam méogu ndurisō bóbōné, kógana bérnibē ngásō bóbōné! lúgogō, sandíga sábagēnogō, yónnogō, ngáforō wólta!” tse keigammārō meiyē. Keigamma mána meibē pántse, wólte, létse, dándal kúrālan dátse, úlam méogu nduri bóbōtse: úlam méogu nduri sabaráta, nāntsúrō ísei. Kúrū wólte¹⁾, kógana bérnibē ngásō bóbōtse: kógana bérnibē sabaráta, nāntsúrō ísei. Kašinyā, ši tšítse, pérntselun tsébā, náptse; dāgányā, kógana ngásō bóbōtse, šíga ngáfōn tságeiwa²⁾ nā Fulátāberō lēgdányā, sandyúá Fulátāwa lebála badígédányā, Fuláta kánguleirō wátsei, kógana Fuláta tšéšéšin, Fuláta kógana tšéšéšin: sándi ngásō, kām tilōma kámāntsúrō³⁾ tsegásena bágō. Mei gergátse, páton tsúluge; nāntsúrō kadinyā, keigammārō: “ni, Fulátāwa nyúá dínā wágonosō⁴⁾ gáduwī, dúgō kau dábū kitō; kau dábū tséte-nāsō, ni Fuláta yókturō nírō tegéři kwōya, úre, bernite sandirō kolónyē, lényē, áte⁵⁾ kóganāndē ngásō Fulátayē tšétsē dátseni,”⁶⁾ tse meiyē keigammārō. Kulákta, Fulátārō ngáfō tsáde, tsábā Kúr-nāwabē gógēda. Fuláta mei tsábā Kúr-nāwabē gótsena kerúnyā, sándi meiga ngáfōn tságā, dátsa, kām ‘gúbū tšéšésō. Kešéšényā, mei sandirō bérni kolótsege, kóganāntse ngásō gótsē, létse, Kúr-nūwan náptšena.

Bórnu ngásō, ágō kómbubē bágō, kánayē kām ‘gásō tšétsin: Fuláta ām bēlabē kolótša kidā kúlobē tsádin bágō⁷⁾, kómbū búrgo degánatē ngásō ndúyē tsábū dátsi; nā lēnem, kómbū mánem, tšibumma bágō: kána kām ‘gásō tšétsē dátsi; dúnō Bór-nubē ngásō Fulátayē tsémagī. Kām Fulátayē rítšenatē Šóa tilō loñ rítšenāgō; Sóaturō sándi manátsagei bágō; Šóayē rántsan náptsāna, Fulátayē rántsan náptsāna. Kām šíga kánayē tséteiya, létse, nā Šóabēn náptšin; kām Fuláta tserágena, Fulátābēn náptšin: wu tsúrō Šóabēn nám-gana. Mei ndirō Fulátayē bérniyen tsetúlūgenūtē wu rúsgana. Lóktētē málam Lámīnuyē ši bēlāntse Kánemnyin⁸⁾

1) § 331, 3.

2) § 199, 3.

3) § 149.

4) § 300.

5) § 327.

6) § 303, 2, a.

7) § 257, 5, b.

8) § 335.

nábġata; mei Dúnōmayē Kurnāwan nábġata; wūyē tsūrō Sōubēn nāmġana; lóktete, wu ángallyūa, dúgō púdġigeskō.

Wu púdġesġanātē málam Lámīnūtē Bórnuñyin kām šīġa málam Šōġen bóbōtsa pányendē, šīġā málam Lámīnunyin bóbōtsei, dúgō wu kolōgōskō; ši Šōġe tsányintē wu kentšīngana, dúgō¹⁾ labárntse tsédi Áfūnobēn wu pāngōskō, ši Šōġen bóbōtseitē. Ágō šīnnyin rūsġanātē šīmu wu nírō ġulntsésġin; ágō rūsġanītē nírō ġulntsésġē argalámneġmin rufátsummī.

b. Málam Lámīnūtē, ágō tséde ġérmei ngáfōnyin tsebándenūtē.

Málam Lámīnu ši mei Bórnumārō álla tsuġóre, mei Bórnuma Fulátayē šīġā rītsāna, barga ši málam Lámīnuberō náptsānu, šyūa mei Bórnuběwa kátēntsa kētšī, lebála bágō. Mei Bórnubě, kábū tilō, ām wúra beľabēye nāntsūrō šsa, šīrō: “mei Ibrám, ni, málam áte, sábarātemmī kwōya, šse, ġérmei nāneġmin tšīmogō²⁾,” kēla ām wúrayē mei Ibrámmō. Mei Ibrám mána ām wúrabē pántse, ilān wókita rufátse Wúdairō: “mártāġa, šsa nānírō, wúġa bānāsāġa; kōa málam Lámīnu áte ġérmei nānyin máġō tseráġenu: sándi šsa, wúġa bānāsāġāni kwōya, málamtē ġérmeitē nānyin tšīmogō³⁾” tse, wókita rufátse, mei Wádaiberō tsebáġonō.

Tsebāġányā, mei Wádaibē wókita mei Ibrámbegū kīrūnyā, tsūrō wókītabēn, mána mei Ibrámyē šīrō tsebátsenu ši tsūru, tsūrō wókītabēn. Kīrūnyā, kōġanāntse ngāsō bóbōtse; nāntsūrō kašīnyā, šīyē kōġanawāntsūrō: “kōġanāwa, wūmu nandīġa bóbōntsuskō, mei Ibrám wókita wúrō tsebáġonō, wu wókītātē pēremneġskē, kīrusġányū, mána tsūrō wókītabētē mei, Ibrámyē ġonō: ‘mei Wádaibē mártēġe, krīġe⁴⁾ wúrō tsebátsē; wúrō krīġe tsebátseni kwōya, kōa málam Lámīnu áte nānyin ġérmei máġō tseráġenu,’ kónō mei Ibrámyē, mána tsūrō wókītāntsībētē; atemārō wu nandīġa bóbōntsuskē, ‘mána wókītabē pánógō!’ neġskē, atemārō bóbōnġedaskō,” kónō mei Wádaibeyē kōġanawāntsūrō. Kōġanāwa mána mei Wádaibē pántsu, wólta, létsa, sábaráta, káreĩntsu krīġibē ġōtsa, pērntsārō tsábā, nā meiberō sándi ngāsō káššō. Kašīnyā, mei

1) § 296, 7.

2) 257, 5, b.

3) from múġesġin § 74.

4) § 337.

Wádaibē kōganawántse sabaráta, krígurō nāntsúrō tsāna kirúnyā, ši tšítse, pátorō gáge, sabaráte, tsúlūge, nā kōganawántšiberō kádiō. Kadínyā, kōganāwu mei sabarátena tsáru. Kerúnyā, meirō: “mártegené, fúgurō kóné, nā andíga sásātēminté sásáté, ágō ráge mmáté andirō pelēšegámīa, ándi nírō tšídilyē,” kēda kōganāwayē mei Wádaiberō.

Mei Wádaibē mána kōganawántšibē pántse, fúgurō kótse; tsábā gótsa, nā málam Lámínuberō ábgāta. Málam Lámínu, ši mei Ibrám wókita rufátse, nā mei Wádaiberō tsunótena, mei Wádaibē íse, širō bánātsege tse, wókita tsunótena, — málam Lámínu nótšeni. Wádai kríge tsúgūte; bēla málam Lámínubē kārāngányā, kām tsunóte: “lénógō, málam Lámínurō gúllógō, wu nāntsúrō lebólārō kádiskō; sabaráte, bálīa, dínīā baltétšīa, wúa šyúa, lénekē, kálū fóktseije!” tse mei Wádaibē kām kīnotō nā málam Lámínuberō. Málam Lámínu mána mei Wádaibē pántse, ām belāntsibē ŋgásō bóbōtse; nāntsúrō kašínyā, šiyē ām belāntsiberō: “ām belānībē, ndúyē létse, pántšen sabaráte ŋgalārō! kūtē mei Wádaibē íšena, túgō sándi, dínīā baltétšīa, nānirō ísa, wúa sandyúa kríge badínyen, géda wúrō kām kēonótō: wúyē nandígā bóbōntsaskē, ‘mánáté pánógō!’ nekē, atēmárō wu nandígā bóbōngedaskō,” kónō málam Lámínuyē ām belāntsiberō. Ām belābē mána málambē pántsa, ndúyē wólta, pántsārō létša, sabaráte krígibē sabaráta¹⁾, nā málamberō ām ŋgásō kúššō; kašínyā, málam āmtséga tsúru; kirúnyā, málam tšítse, pátorō gáge, sabaráte krígibē sabaráte, nā āmtsiberō kádiō. Kadínyā, fúgū āmtsiberō kótse, nā krígiberō ábgātu; ábgatányā, ši fúgun, ámtse ŋgásō šíga kádugūn tságei, nā mei Wádaiberō lēgēda.

Lēgedányā, mei Wádaibē kríge málam Lámínubē nāntsúrō tsāna, ši tsúru. Kirúnyā, syúa kōganawántsua tšítsa, létša, šyúa sandyúa kálū fóktsei lebólārō. Kálū fokkedányā, mei Wádaibē málam Lámínubē ām ŋgūbu tšétšī. Málam Lámínu ámtse ŋgūbu sánāna kirúnyā, kāngulei badítsei. Wádai málam Lámínu kāngulei badítšena kerúnyā, sandíga dútsei, málam Lámínu tse gášin, Wádai sandíga dútsei. Málam Lámínu bēla kolótse, létšī

1) § 341, 1.

bēla gadērō. Wádai málam Lámīnu bēla kolótsena kerúnyā, wólta, ísa, bēla málam Lámīnubē ngásō kánnun wártsu, lemán gótsu, wólta, bēlāntsūrō lētsei.

Málam Lámīnu, Wádai bēlāntsūrō wólte, lētse, kirínyā, ši tšítse, ámtse ngásō bóbōtse, wólta, pántsārō ísei. Kašinyā, bēla ngásō Wádaiyē kánnun wártsena, nem tilōma dāgátu bāgō, lemán ngásō Wádaiyē gótse, lētši. Málam Lámīnu āmtsāa kárgentsa kūtū, mána nemčšadāna¹⁾ nótšāni; kalāntsa tsédigārō tsasáke, pántsān náptsāna, úyō tšédēna¹⁾ nótšāni. Málam Lámīnuyē ām bēlāntsi-berō: “ndúyē pántse perátse, náptse, dúgō állayē tsédinté²⁾ ándi ruiyogō³⁾,” tse āmtsúrō. Ámtse ndúyē pántsu perátsa, náptsei.

Nabgedányā, mei Ibrám ši bēlāntsen náptsena, Lámīnu šiga mbēlātsšin ntšéotsorō⁴⁾; mei Ibrám ši nótšeni. Málam Lámīnu tšítse, nā mei Ibrámberō légonō. Lēgányā, “wu nirō bānāntse-geskē, Fúláta ngásō yóñnem, káragāntsūrō lētsa, ni páñemīn nám-nemma, wáa nyúa mánāndē tilō; wu nigā tsúrō tilon ngítaskō, ni wúgā tsúrō ndin skítām, wu nigā ntserágesgana, ni wúgā wásemmaté⁵⁾ kū wu nóneskī: ni lēñem, Wádairō wókíta tšebāñem, Wádai íse, wúgā ššése, ni namné⁶⁾ nem. Wádai ísa, wúgā pányin yógesū, kámmi ngásō tšēšése, bēlāni kánnun wártsu, lemúnni ngásō gótsa, Wádai bēlāntsārō lēgáda. Wu Wádai lētšāna kirusgányū, wólteskē, bēlānirō íseskē, tsédini peráñeskē, ámmi gáptsenāwa nábgēiyē. Wáa nyúa sóbāndē kūtē párnnyē: wu nigā ntsepáldgeskū, kām íse, niga múskōnyin tsémāginté, wu tsúruskō,” tse málam Lámīnuyē. Mei Ibrámga tsētū, debágonō fúgū kōganawāntsibēn: kōganu tilōma šírō bānātsagāni, šigū šimnyin tsáru, dúgō málam Lámīnu šigā kipátškō pāntsémun, mei Ibrámte.

Kipadgényā, málam Lámīnu gáge, pántsen náptši; nabgényā, ām bēlāntsibēn ām mei Ibrámberō ngásō bóbōtse; kándegeintsúrō kašinyā, šiyē sandírō: “kām wúgā ségānté wúrō náten gúleşe pángē; kām wúgā ségāntē, ‘wu niga ntšégasgani’ tse gúleşe pángē,” kónō āmtsúrō kándegeilan. Ámtse mána málam Lámīnubē pántsa, šírō: “ánda ngásō nígu ntsegeiyē: áfiyāye niyē rá-

1) § 253, 1.

2) § 333, 1 and § 170.

3) 238.

4) § 252.

5) §§ 173 and 324.

6) § 238.

gemmäté šima ándi rágē, ágō wánemmäté, andiyē wányē”, *kéda ámtsiyē málam Lámīnurō. Málam Lámīnu ši kérmeirō náptsíté, ám wúra ngásō nótsei; nōgedányā, šiga Lámīnun bóbótsei bágō, Šóge Lámīnun bóbótsei: šiga Šóge Lámīnun bóbótseité, ám lár-dibē ngásō, kóa málam áte nēmmálam kolótši, kérmei Bórñubē múskōntsúrō gágūte, ndiyē nótši. Nōgedányā, kām šigā málam Lámīnun bóbótema bágō, Šóge Lámīnunyin bóbótsei. Yimtéma kérmei Bórñubēté múskōntsúrō kargágō, gēda, wu pāngóškō.*

c. *Šóge Lámīnu kérmeilan nábgata.*

Wu pánesganáté, kérmeilan nabgányū, kríge búrgo badítsenáté, Šóge Lámīnu tsítse Katāgūmmō kríge keátō. Keátényā, Fulótāwa Katāgūmbē šiga kerúnyā, dátsa, gurétsāni: pényin, kánīnyin, dí-mīnyin, lemányin, ngásō pítsa, tsagáse, létsei. Ši bérñintsārō kadínyā, Fuláta tīlōma bágō: pényin, kánīnyin, dímin, lemányin géptse. Gebgányā, bérñiyentsān ši tséptse, kóganu ngásō tséptsā, pē tsuróre, tságūte, debátsā, dā pēbē šima kómburō tsábui, dúgō kábū yásge kītō. Kútényā, kéndēguāté¹⁾, bérñi Katāgūmbēn sa-baráta, tsígēda, tsábā Kánobē gógēda. Gótsa, sándi létsei, kábū lásge, ndi, yásge, dége, úgu, árasge, túlurrō²⁾ lēgēda; lēgedányā, bēla Górgōten, tši kómodūgubēn, tšēbgēda. Tšēbgedányā, kábū yásgurō³⁾ nabgedányā, kéndēguāté, tsítša, tsábā Kánobē gótsa, létša, — Kómodūgu tsántse Salántā, nā áten algáma meibē bārétsei, lēbásarsō, yálōsō, kugudógusō⁴⁾, ngásō nā áten bārétsei, — Šóge náten tšēbgonō. Tšēbgányā, kábū ndirō náten bótši.

Bōgányā, mei Kánōma sandíga tsúrui; kirúnyā, sabaráte, kōganawántse ngásō sabaráta, tsálugī, Šóge sandígyā tsúrui. Kirúnyā, Šóge, šiyē kōganawántšūa, sabaráta; nā mei Kánoberō lēgányā, mei Kánōma íse, kálā fóktsū, lēbála badígēda. Lēbála badígedányā, Šóge sandígyā tšétšin, sándi Šógegā tšēššin. Šóge sandígyā tšétšin ngúburō⁵⁾: sándi dáturō wátsa, tsagáse, Šóge sandígya dútsšin ngáfjon. Sándi létša, bérñiyentsārō túnni; katu-

¹⁾ § 208.

²⁾ § 203.

³⁾ § 208.

⁴⁾ § 317.

⁵⁾ § 299.

mínyā, tšinnāntsa tsáksūga. Šóge, sándi tšinnā tsáksūna kirínyā, wólte, nántse búrgo náptsenālan tšéptšī.

Tšebgányā, bótsa; wāgányā sabaráta, tsábū bēla Yákubā bē gótsei. Gōgedányā, kábū lásge, ndi, yásge, dtge, kenúguāté¹⁾, bēla Yákubābē tsabándi. Kebandényā, Šóge kōganawāntsūa tséptsei. Tšepkedányā, Yákūba sandíga tsúrui. Kirínyā, per miā tsunóte: “lénogō, sandíga ruígō! tširemārō Šógete ši lebálārō nānirō kádiō kwōya, nándi wóltenógō, árogō, gūlesenógō!” tšē kām per miāwa nā Šógeberō Yákubāyē kinótō. Ām per miāwa tštsa; nā Šógeberō kašinyā, sandíga kārāntsāni, rítsā, ūgáforō wólta, nā Yákubāberō lēgēda. Lēgedányā, Yákubārō: “kríge Šógeyē kū nānēmō tsagútenāté²⁾, ni ráktsammí,” kēda Yákubārō ām per miāwa tsunótenāsoyē²⁾. Yákūba mánāntsa pántšī. Pāngányā, tsárma Īsa bóbótse: “āmni lētsa, kerínyā, sándi rítsa, wólta, nānirō ĩsa, wúrō, kríge Šógeyē nānirō tsagútenāté wu ráktsasgani, gedu: ni tsárma Īsa, per yóru yásge gōné, lēné, báliu sandíga ruí!” tšē Yákubāyē tsárma Īsārō. Tsárma Īsa bótse; dīniā wāgányā, per yóru yásge gótse, ši fūgurō kótse, nā Šógeberō kašinyā, Šóge sandíga kirínyā, ši káliāntse Bárgū ganá bóbótse, tátāntse Lágeran bóbótse: “lénogō, ām nānirō ĩseitē ruígō, āji sándi nándēn tsarágō; ágō nándēn tsarāgenāté nandirō gúltsā, árogō, wúrō gūlesenógō!” tšē Šógeyē, káliāntsūa tátāntsūa tsunóte. Nā Fulátusōberō lēgēda; lētsa, kálā jokkedányā, kríge badtsei. Kríge badgedányā, sándi kríge tsádin; ām Yákubābē ām Šógebēga tšēšēsin: ām Šógebē kánqulēi wátsei. Málam Yákūba sandíga tsúrui: sándi kríge tsádin; kām kāmāntse dátsena bágō. Yákūba gergátse, sabaráte, páton náptsena. Tsárma Īsa, ši per yóru yásge gótse, nā Šógeberō ĩsenāté, ām pērcāte ūgāsō, táta Šógebō, šyūa kálā abāntsibēwa, per yóru yásgete ūgāsō kām kálā pērbētē tšēšēse, pērtē tsámūge: per yásge gáptse, pátorō wólta, lēgēda nā Yákubāberō.

Yákūba sandíga tsúrui; kirínyā, nā mei Nyamnyámberō kām kinótō. Kām kinótényā, mei Nyamnyámbe kátunō Yákubābē pāngányā, ámtse ūgāsō bóbótse; nántsúrō kašinyā, kábūntsa ndi

¹⁾ § 208.

²⁾ § 12.

*kenyásguāté*¹⁾ *sabaráta*, *kámuāntsa ngásō bóbōtsa*, *kámūa tsógōntsa gōtsa*, *nā koāntsáberō káššō*. *Kašínyā*, *mei Nyamnyámbe tšítse*, *sabrátę*, *fúgurō kótse*, *ámtse ngásō šiga ngáfon tságei Tságā*, *nā málam Yákubāberō kašínyā*, *málam Yákūba mei Nyamnyámberō*: “*ngō*, *dā išī*: *sábrātenógō*, *lényogō nā dā tse-nāberō!*” *tse málam Yákūbayē mei Nyamnyámberō*. *Mei Nyamnyámbe mána málam Yákūbābē pántse*, *kámūn*, *kōāngān*, *pérōn*, *ngásō tšítsa*, *málam Yákūbāberō kášyō*. *Kašínyā*, *málam Yákūba sandiga kirúnyā*, *sabarátę*, *ámtse ngásō bóbōtse*, *tsa*, *sandyiua Nyamnyámwa ngásō fókta*, *lebalārō nā Šógeberō kašínyā*, *tsa*, *Šógeyē sandiga kirúnyā*, *kógana Šógebe ngásō tšítsa*, *létsa*, *sándi ngásō kálā fóktsai lebalārō*. *Lebála badigedányā*, *Nyamnyám am Šógebe ntšéotsorō baditsei*; *badigedányā*, *sándi tšéššiu*, *kām tšéššēnātę*, *rōntséma tsúluge dátseni*²⁾ *dúgō dārō kámtsei*: *kām tsáteiya*, *lága múskō kámtšin*, — *kām ši dágáta* —, *lága ši kámtšin*, *ngergentsúrō tsákin*, *lága kálā kámtšin*, *ngergentsúrō tsákin*: *nátemān kámtęga dārō kámtsā dátsin*²⁾, *kām tsáteiya*; *kálemte*, *kámuāsō péroāsō*³⁾ *tsógōntsāwa tsorórīa*, *tsógōntsārō pštsagei*. *Per tšéššiu*, *pérte rōntséma tsúluge dátseni*, *dúgō ngásō dārō kámtsei*. *Am Šógebe sandiga tsáru*, *lebála tsádin*: *lebála diniā báltē baditsanātę*, *tšębed sándi tságādin*, *dúgō diniā bunyęgonō*. *Diniā bunyęgányā*, *Šóge kōganawántsūa létsa*, *tsęptsei*.

Tsebgedányā, *Nyamnyám sandiyē wólta*, *tsęptsei*: *am Šógebe bōnyę*, “*wátšia*, *báli lebála dnyen!*” *tsā*, *sándi bótsāna*⁴⁾, *Nyamnyám diniā bonyę tšítsa*, *nā Šógeberō lebalārō kášiō*. *Kašínyā*, *kógana Šógebe Nyamnyámga kerúnyā*, *sándi ngásō kángulei baditsei*. *Kángulei badigedányā*, *Nyamnyám sándi tsagášin kerúnyā*, *sandiga dútsei*: *sandiyē tsagášin*, *Nyamnyámýē sandiga dútsei*, *kolótsāni*, *dúgō diniā wágonō*; *wágonosō*⁵⁾, *Nyamnyám sandiga kolóntsa wólturō wátsei*. *Kábūntsa lásge*, *ndi*, *yásgerō dūgedányā*, *ķendęguātę Šógeyē kōganawántsúrō*: “*kánguleindétęn*, *Nyamnyám ani kolósā pátō pándēm bágō*: *wóltęgō*, *ngáforō ganá sandigā yónnýe!* *ngáforō wóltāni kwōya*, *kámdē*⁶⁾ *tilōma kolótsedāni*,”

1) § 208.

2) § 303, 2, a. and 231.

3) § 317.

4) § 251, 2.

5) § 300.

6) § 201. 1. 2.

kónō Šógejē kōganawántsūrō. Kōganawántsę mánā Šógebē pántsā. Táta Šógibē, ába Wúmarwa, Bárga gandwa, Áli Tsármāwa per kálaktsā, wólgatányā, kógana ngásō sandiga kerúnyā, kálaktā, kábū tilorō sandiga yóktsa ngáfōrō: Nyamnyám tsagáse, lēgedányā, nā Nyamnyám kábū tilō bótsanāberō ám Šógebē lēgedányā, nā bótsanāten šilā kámman, kálā kámman, šī kámman, múškō kámman, tságere, sandiga tséte, tsédirō pítsanāte, ám Šógebē kerúnyā, kām tilōma fúgurō kótema bágō¹⁾, Nyamnyámgā kolótsa, ngáfōrō wólgeda, kām dátēma bágō, tsábū pátobē gótsei; gōgedányā, Nyamnyám sandiga tságāni, bēlāntsārō wóltei.

Šóge tsábū bēlāntsībē gótši; gōgúnyā tsábālan létsei, kábūntsā méogu lagarírō tsábālan lēgeda: létša, bēla Tsebákten²⁾ tséptsā; bōgedányā, wágúnyā, tsítsa, bēla Kátoulētēn tsébgēda; tsébgedányā, bótsa; wágúnyā, tsítsa, bēla Kaduwāten šsa, tsébgēda; bótsa, dínā wágúnyā, sēbā tsítsa, létša, bēla Gafeiyētēn tsébgēda; Gáfeiyen bótsa, dínā wágúnyā, sēbā tsítsa, létša, bēla Tšatšáramtēn tsépkēda; tséptsā, bótsā, wágúnyā, sēbā tsítsa, létša, bēla Adufiātēn tsébgēda; tséptsā, bótsā, wágúnyā, tsítsa, bēla Murmúrten tsébgēda; tséptsā, bótsā, wágúnyā, tsítsa, bēla Tšaguātēn tsébgēda; tséptsā, bótsā, wágúnyā³⁾, tsítsa, létseitē, kárbīna tsúrō karagāntsībēn sandiga kirū. Kirúnyā, létse, Fuláta tsúntse Dānkoúātūrō⁴⁾ létse gulgónō kandirayē, “ngō Šóge bírgo nānémmō krígurō šse, ni šiga kirúmā, kásem, bēlānem Kátāgum šírō kológem, ši níga ntsúrūni: ši tsábū Kánobē gótse, Kánorō lēgányā, Fulátāwa Kánobē šiga ráktsāni, tsínnāntsa tsáksāga; ši tsínnā tsákkatagū kirúnyā, tsítse tsábū bēla Yákubābē gótse; nā Yákubāberō lēgányā, Yákūba Nyamnyám bóbótse, nāntsúrō šsa, šyáa Nyamnyámma fókta, Šógega dátsa, Šóge tsegáse, bēlāntsūrō létšin: wu sandiga kíruskō dábū káragāben, atēmārō wu nírō šeskē gulntséskē, pāné!” kónō kandirayē Dānkoúārō. Dānkoúā mánā kandirabē pāngányā, sabarāte, ámtse ngásō bóbótse, Šógega tsábālan kápkēda. Kógana Šógebē kríge Dānkoúabē kerúnyā, tilōma kām dátēma bágō, kángulei badítsa, tsagášin, Dānkoúā sandiga dútšin. Létša, — kómodūgu tilō bēla Larēbētēn,

1) § 263, 3.

2) § 168.

3) § 204.

4) § 168. 3

kómodugūté ši kúra, — sándi kómodugúturō támū, ñgáfō kómoduguberō kōgedányā, Dāñkōiua kadinyā, tšī kómodugubēn dátšī: ši Šógega tségāní, kómodūgu dáptšī; Dāñkōiua ñgáfōrō wóltī.

Šóge kōganarantsūa tšī kómodugubēn bótsa; wāgányā, tšítsa, bēla Bódebē Gulugudgúmmō létsei. Lēgedányā Šóge kásūwayē tsétei; kitányā, Gulugúdgumīn tšīgedányā, kúragū Bódē ganáberō katemúnyā, Šóge, kásuātē dímōntséga kótšī: káragāten bótsa, wāgányā, tšítsa, Bódē ganárō lēgeda. Lēgedányā, “Šóge kásuāntseté, námnyē, kábū ndírō šiga wúgēogō!” tsa kōganāwa Šógibē: kábū ndírō bōgedányā, keñyásgeté állayē Šógega mátsī.

d. Mei Wúmar, tátu Šóge Lámīnubē.

Māgányā, kōganāwa Šógega šiterátsa. Dāgányā, tátāntse, ába Wúmarē kōganāwayē bóbótsa, “ába Wúmar, abánemyē krīgurō ságutī, ságūtē, krīge lényē, nasártendé, wóltē, pátorō tšyen, ñgō abánem tsábālan šiga állayē mátsī, pátō tsebāndeni: tsúrō tatoántsibēn níma kúrāntsúgō¹⁾); áre, kášagar abánembē níró gónyē lúntsegē, dígal abánembēn námne!” tsā kōganāwayē ába Wúmarrō; kášagar gótsa, lútsāga, tsóga abántsibē kērmeibē kalántsēlan ganátsa, nā abántsibēn náptse.

Kábū túlur kítényā, sádāga abántsibē túlurwa²⁾ sadáktse; dāgányā, yim sadáktseñawāma sabaráta, tsábā bérnibē gógēda. Gōgedányā, sándi létša, bēla Ńgár buātēn bōgēda. Bōgedányā, Ńgár buān sébā tšítsa, létša, Gó rōtšīn bōgēda; bōgedányā, tšítsa, létša, bēla Bésegegetēn bōgēda. Bésegegen tšīgedányā, létša, Dágambīn bōgēda; bōgedányā, tšítsa, létša, bérni Bórñubē dínnā kótsa, létša, Kúrñāwan tsébgēda. Kúrñāwan tšīgedányā, létša, tsábālan bótsa; bōgedányā, tšítsa, bēla abántsibē Kúkāwa Tsádeberō lēgēda.

Létšā, kōgana ñgásō tséptsā, ába Wúmar létse, pántsēn tsébgonō, kōgana ñgásō pántsārō létša, kárcíntsa krīgibē ñgásō tígíntsan wútsa, ganátsa, náptsei. Ába Wúmar, šiyē pántsēn

¹⁾ § 197. 1. b.

²⁾ § 199. 1.

náptsena, pátō abántsiberō gágeni, ši pántsēn náptsēna, dúgō kábū mēogu tūlurri kitényā, málamwa tsáptā, nāntsúrō káššō. Kašinyā, málamwayē širō: “ába Úmar, ágō abánēmyē tsédinté, ni dímmi kwōya, kērmeite nírō ŋgalātsanni,” kēda málamwayē ába Wú-marrō. Ába Wúmar mána málamsobē pántsē. Yim tsémāwa yántse šiga kasáltse, šiga pátō abántsiberō kesákō. Kesakényā, yántse bóbōtse, kāmū abántsibēsō ŋgásō bóbōtse; nāntsúrō kašinyā, “ŋgō, ágō komándē tsēdenāté kámyē kótsin bágō: abáni pátsēgī, wu pátō abánibēn námneški, nándi kāmūa abánibē ŋgásō yānyu geigō, pányin námnogō, dúgō ágō állayē tsēdena ruíyogō!” kónō yántsuá ámwā abántsibewārō. Kāmūa abántsibē mána ába Wú-marbē pántsa, létša, yāntséga tságā, pátō tatántsibēn náptsī; nab-gányā, mei Wúmaryē pátō abántsibēn náptsī.

Sándi ŋgásō náptsāna, mei Úmar kērmei tsebānde náptsē-nābē sagántse ndi kitényā, nā mei Ibrámbērō kām kinótō. Mei Ibrámté ši Tsēndēnyin kárgā; abántse kanúnyā, lemán abántsibē mei Wúmarbē tsebátseni. Mei Wúmaryē: “lénogō, gúllógō, lemán abántse nánabēté wúrō tsebátse!” tse ába Wúmaryē mei Ibrámmō kām kinótō. Mei Ibrámyē kátunōma mei Wúmarbērō: “lēnē-mū, mei Wúmarbē gúllé: “ši abántse nánāté, lemán abántsibēté ndírō gótse kēinō? wu širō lemán abánibē yiskin bágō: ši lemán abánibē tserágō kwōya, tšítse, íse, múskōntsēn gótse!” tse mei Ibrámyē, kátunōma mei Wúmarbēga kinótō nā mei Wúmarbērō. Mei Wúmar mána mei Ibrámbē pāngányā, gergátši. Gergágányā, ši náptsē, “áte atsáltse: wu lēnēskē lemán abántsibēté múskōnī-man gótsoskō” tse, ši náptsēna. Sabarátē, kōganántse ŋgásō bóbōtse: “lénogō, sábarātēnogō, wu nā mei Ibrámbērō lēnēskē, múskōnīman lemán abántsibēté wu gótsoskō,” kónō kōganawántsūrō. Kōgana ŋgásō sabaráta, nāntsúrō ísei; Šóa ŋgásō nāntsúrō ísei; Kóyām ḡgásō nāntsúrō ísei. Sándi ŋgásō kašinyā, ši tšítse, sá-barátē, pērntsūrō tsebā, ām áte ŋgásō šiga tságā, tsábū Tsēndērbē gōgedu, nā mei Ibrámbērō ábgāta: ápta, létsei, kábūntsa ŋgu kitényā, mei Ibrám labárntsa pántsī.

Labárntsa pāngányā, tšítša, sandīgā tsábālan sabāgegányā, karámi mei Ibrámbē, tsúntse meina Bábā, ši kērmei nā yayá-

ntsibēn mógō¹⁾ tserágena, yayántse nótseni. Ši yayántsurō: “yayáni, ni námné, wu per yóru ndi šé, wu sandigā súbāgeskē, rúskā, sandigā dúnōndéyē rúksāni kwōya, wóltseskē, íšeskē, nírō gulntséskē, ándi kášyē, sandirō béla kológē,” kónō meina Bábayē yayántsurō. Yayántse, ši tsóli: karámíntse šiga tšétse, kérmeintse mógō tserágóté ši nótseni. Mei Ibrám kógana per yóru ndyúá karámíntsurō tšō. Meina Bábā per yóru ndi gótse, nā mei Wúmarberō létse; nā mei Wúmarbē kārāngányā, mei Úmar šiga kirúnyā, “mei Ibrám²⁾ kríge tsúgutō?” tse; kóganāwu tšítsa, šiga kapkedányā, meina Bábā kóganāwa mei Úmarbē kirúnyā, pérlan tséptse, „wúte lebálarō gani nā mei Úmarberō kádískō, wu ngáfóntsúrō gágeskī,” tse, kóganāwa mei Úmarbē tsunóte, nā mei Úmarberō lēgēda; létsa, mei Wúmarrō: “meina nānémmō íšinte, ši lebálarō gani nānémmō íšin, ši ngáfōnémmō gágī gonō; áfiyāye ágō ráqēmmáté ši tserágī, ágō wánēmmáté ši wátši, tse, andíga skenótō nānémmō,” kēda kóganawayē mei Wúmarrō.

Mei Wúmar mána kóganawántsi bē pāngányā, kām tilō bóbōtse, tsunóte, “léné, meina Bábārō gúllé, ši ngáfōnirō gágī gonō, íse nānirō, wúá šyúá katēndēn lebála bágō,” tse mei Wúmaryē kām tilō tšenóte, nā meina Bábāberō légonō. Kóá lēgányā, “meina Bábā, mei Wúmar níga bóbōntšin, ni nāntsúrō lebálarō gani kádīm, ngáfóntsúrō ngágorō kádīm: áre nāntsúrō, ši mánānem pántši, nyúá šyúá katēndōn³⁾ lebála bágō, konō: áre, lényē nāntsúrō!” tse kátunōma mei Úmarbē meina Bábārō. Meina Bábā tšítse, pérntsurō tsébā, kóganawántse ngásō tšítsa, pérntsarō tsabā, fúgū mei Wúmarberō meina Bábā légonō. Mei Wúmar meina Bábāga kirúnyā, “meina Bábā, pernémlan tsémné, ámnem gásō tséptsā! ni ngáfōnirō gágemin nem, tšínem, nānirō ísemmaté, wu níga ntserágeskī, kérmei yayánēmbēté wu nírō ntšískī: námné, bália nā yayánēmberō kríge yáskē, lemán abántsi bē, ši wúrō šéni, ‘wu múskōnyin lēneskē, góneskē,’ tsánnáté, wu íseskī lemánte góturō,” tse mei Wúmaryē, meina Bábāga kermeilan ganátse. Bótsa, dínā wāgányā, kóganāwa wúra wúra ngásō nāntsúrō ísa,

¹⁾ Infinitive of *máskin*.

²⁾ § 273.

³⁾ § 308, 4.

širō: “ándi nā mei Ibrámberō sásātem, mei Ibrámga šimdēyē tsuruiya, ándi šigā mǔskōben¹⁾ teiyē, ntšiyendé kwōya, andirō lukrán sáde, buiyē!” kēda kōganāwayē mei Wúmarrō. Mei Wúmar lukrán gótse, kōgana kúra kúra ngásō tilō tilōn²⁾ šsa, lukrán tsábū; dāgányā mei Wúmar sabarātī nā mei Ibrámberō.

Mei Ibrám karámintse, meina Bábū, šse, nā mei Wúmarbēn, ngáfō mei Wúmarberō gáge, mei Wúmar širō kērmei tšō náptse-nābē³⁾ labárntse pāngányā, ām bēlāntšibē ngásō bóbōtse; nāntsūrō kašinyā, šiyē ām bēlāberō: “ām icúra bēlabē, krige mei Wúmarbē nāndērō ššin, ándi pāngeiēndeā, mei Wúmar šse, andiga karg-ngányā, karāmīnī wūrō: ‘yayáni, per yóru ndi šē, krigeťe sábageskē, rúškā, dūnōndē ráktsenī kwōya, wu wólteskē, nūrō gul-ntsésékē’ tse, wu širō per yóru ndi yiskē; lēgányā, ši ngáfō mei Wúmarberō gáge, mei Wúmar širō kērmei tšinna gedā, wu pāngóškō; nándi ngásō mánāni pánógō: kām mei Wúmar tsegánāté ši nā mei Wúmarberō létse, kām wúga segánāté — kōganāwa mei Wúmarbē wúra wúra ngásō lukrán tsábūna, wúga sáruiya, mǔskōben sātā, mei Wúmarrō sádin, tsu, lukrán kēbū, wu pāngóškō, — ndúyē sabarátē, wu bēlāten kū bōngin bágō, kām wúga segánāté, segá, kām wúga segánātē, wu šilun lámīni bágō” tse. Mei Ibrám ámtse ngásō gótse, bēla kolótse, tsábū bēla Kántšibē gōgonō; ši létse, Kántširō gágī.

Kargágényā, mei Wúmar, — dīnū wátse, — sabarátē, kōgana ngásō tšítsa, sabaráta, meina Bábū sabarátē, jūgurō kótse, pántsa Tsénderō kúššō. Kašinyā, mei Wúmar mei Ibrám géptsenī Tséndernyin, bēlārō kánnu kolótsāga, Tsénder wártsa, kámtsa, kōgeda. Kōgedányā, meina Bábū mei Wúmarrō: “nā yayáni létšenūtē wu nōnesgana: árogō, nandiga ntsásaskē,” tse, jūgurō kótse, mei Wúmar kōganawántsūa šiga tságei. Meina Bábū jūgun létšin; létse, bēlu Kántšitē kibandényā, pérntse kásse, dátse, mei Wúmarrō: “ngō bēla yayáni šse, gágenātē wu

¹⁾ § 134.

²⁾ § 202, 1.

³⁾ This use of the verb *námgin* is similar to that referred to in § 267, 3, but, in English, the expression of bare existence is often omitted, so that *námgin* remains untranslated, as *e. g.* here.

nirō pēlētsegeskī,” tse mei Wúmarrō meina Bábāye. Mei Wúmar mána meinabē pántse, kóganāwa ngásō bēla dévītsa, kēltsa¹⁾, pērynin dátsei. Dāgedányā, mei Ibrám sandíga kirúnyā, gergátse, kaliawántse ngásō sabarátsē pērlan, kógana sígā tságanāté ngásō sabaráta, ši kálántse sabaráte, kúllugō badíyeda dégārō. Tsítsa, ísa, tši tšinnāben tšinnā pēremtsa, dégārō tsálūge, dāgedányā, mei Ibrámyē: “ni, mei Wúmar, nānirō krígerō ísem, wu níga ntširusgányā, wu níga ríntseskē, bēla kolóntsegeskē, káseskē, bēla mei Kántšimaberō kadisgányū, ni wúga ségām, ngāfónyin kádīm, wúga setámin, nem: ni wúga setámin kwōya, wu šinnēmman ápteski, kōāngā wúga séteité, íse, wúga sétā, wu rúškē!” tse mei Ibrám, šim mei Wúmarbēn kóganāntse ngásō fúgurō tsáke, pēsēgā Pótērō keínō. Keári kóganābē tilō šíga kirúnyā, mei Wúmarrō: “mei Wúmar, kóá mei Ibrám áte, pántsen šíga dūnem, pátō nirō kolóntsege, tsegáse, íse, bérni mei gadēberō gáge, náptsēna, ni šíga gām ngáfōn, ísem, šíga támīn nem, kadimīā, ši níga ngirúnyā, sabaráte, kóganāntse ngásō sabarátsē, ísa, tšinnālan tšinnā pēremtsa, dátsu; ši, kōāngū, kāmāntsešerō bēlāntse kolótsē, íse, bēlu gadērō gágenā, kām íse, bēlu gadēn ‘šíga táskin’ tse ísenāté, ‘kōūngā wúga séteité íse, sétā, rúškē’ tse nirō, pēsēgāntse Pótērō tšō, kóganawāntse fúgurō tsáke, áptenāté, áte širō manāgemmī! kóá áte, manāgemīā, ágō dibī tšidō: kólōné šíga, létse!” tse keári kóganābeyē mei Wúmarrō. Mei Wúmar mána keári kóganābē pántse, kámtse²⁾ tilōma nā mei Ibráamberō létseña bāgō: sándi ngásō šíga tsáru, dúgō ši légonō.

Mei Ibrám létse, dāgányā, mei Wúmar ām tsúrō bérni Kántšibēté: kāmūten, tátāten, kōāngāten, ganāten, kurāten, pēten, pērtēn, kaligimóten, koróten, kanāmóten, dimūten, kánūten, kugūten, gabagāten, kullóten³⁾, ápsō ágō lemānte, ngásō tsoróre, kámte ngásō durátsa, bēlāntsibē tsúbā gógonō. Tsábā gótse, kábū lásge, ndirō nabgányā, karámi mei Ibrámbē, meina Babáte, širō kērmei tšō, bérni Tséndertēn ganátse, tsábā bēlāntsibē gótse, ábgāte. Ábgātényā, ši kábū lége kenúguāté⁴⁾ bēlāntsúrō íši. Kadínyā, bēla ngásō kunótei, “mei Wúmar nasárti” tsā, kunótei: kērmeirō nabgana; átema krígentse búrgo badítse tsédenāté.

1) § 303, 4.

2) § 201, 2.

3) § 311.

4) § 208.

Ši nábgata, kábū tilō labár íse nāntsúrō: mei Ibrám Fuláta loǵótse: “ároǵō, márteǵenógō, bánāseǵenógō, lényoǵō, Kúǵāwa Búni rórōǵō!” tse Fulátagā loǵóǵonō. Loǵóǵányā, Fuláta loǵótentse pántsa, tšítsa, sabaráta, nāntsúrō ísa; ši tšítse, fúǵurō kótse, Kúǵāwa Búnirō íseitē, mei ába Wúmar labárntsa pántse, kōǵanawántse nǵásō bóbōtse; nāntsúrō kašínyā, kōǵanawántsurō: “wu labár páneǵǵana tilō mbétši: mei Ibrám kríǵe Fulátabē tsúǵutin Kúǵāwa Búnirō, tsā pānǵóskō: sábarātenógō, bália ándi nǵásō lényoǵō, Fulátátē ándi sandigā šimdēn ruiyogō!” tse kōǵanawántsurō. Kōǵanāwa mei Wúmarbē¹⁾ mánāntse pántsa, wólta, pántsārō létsa, dínia wǵǵányā, sabaráta, nǵásō nāntsúrō ísei. Kašínyā, ši tšítse, sabarátē, fúǵurō kótse, tsábā Kúǵāwa Búnibē ǵóǵeda: ǵótsa, Kúǵawārō kašínyā, Fulátayē Kúǵawārō íši. Mei Wúmarwa Fulátawāwa kálā fóktsa, kríǵe badǵǵeda. Kríǵe badǵǵedányā, Fulátāwa kríǵe ráktsei bǵǵō: kōǵana mei Wúmarbē Fulátāwa nǵuburō tšěšéši, Fulátāwa dáturō wátsa, kǵǵulei badǵǵeda. Badǵǵedányā, kōǵanāwa mei Wúmarbē Fulátawāwa dáturō wátsei, kǵǵulei tsálin. Mei Wúmar kōǵanawántsuā Fulátāwa yóktsa dǵǵányā, wólte, kōǵanawántse bóbōtse, belāntsúrō léǵonō. Belāntsúrō léǵányā, ši kríǵe nā ǵadérō tsetúlǵenī, dúǵō Ámāde Kúǵāwa Tsádebēn pádǵǵunō, nǵǵalintse píǵǵūa. Ám nǵǵfónyin' kǵǵma lárde Sálorō²⁾ ísanātē, sándi wúrō, ába Wúmarēma kǵǵmeilan Bórnun kolótsā, ǵeda, wu pānǵóskō. — Táta tilō, ši kōǵana páto meihēn, belinnō kádiō, kéndiōntsetē: mei Ibrám, ába Wúmaryē šǵu yóktse, létsenātē, mei Wúmar wólte, belāntsúrō kadínyā, ši wólte, belāntse Tsénderrō íse, karámintse, meina Bábā, mei Wúmaryē šǵu meirō ǵálūtse, deptsenātē, ši wólte, íse karámintsetǵū yóktse, páton tse túlǵe, karámintse tseǵáse, béla ǵadérō létši, ši ǵǵe, kúrū pántsen náptši: ši náptseña dúǵō ši kǵǵntšǵonō, kónō táta kōǵanátǵyē. — Áte dátši.

¹⁾ § 140.

²⁾ i. e. Sierra Leone, the natives usually abbreviating this long name.

9. *Mána Áli Eísāmi Gázirmabē.*

Bēla Magirári Tapsouāten, kōa tsúntse Mámāde Átsi Kódōmi, šima abánigō. Ši málam, dúgō létse, yāniga kámurō mátsē: ámtsa wúra kálā fóktsa, mánāntsa nā tilōrō ganátsāgu, dāgányā, abáni sabaráte, pántse mátsē, sárte nígābē kámtsa; sárte kitényā, létse, nígā yānibē tsáde, pátō abánibērō kéogutō. Kēogutényā, sándi pántsan náptsāna, sága tilō kitényā, yayáni Tsárā támbi; katambúnyā, yayáni Mámāde támbi; katumbúnyā, wu tambúskī; wu katambusgányā, karámini Pésam támbi; Pésam katambúnyā, kúrū karámini Kádei támbi; katambúnyā, yándē gadérō tsámbūni. Wúte, nígelīni túlur kitényā, wúga mágarantírō skesákō. Kesakényā, karámini Kádei pátsēgī, yayáni Mámāde pátsēgī. Sándi ndisō patkégányā, ándi yásse gámnyē: ándi yásse gámnyenālan¹⁾, ndi kašigana, wu tilōni kéngaligō. Wu mágarantīlan karángin, dúgō nígelīni legár kitényā, wúga mágarantīn gōsa, nem kátsāberō skesákō. Kesakényā, kátsālan kilūgesgányā, mágarantírō wólteskē, kérbūni ndirō nabgasgányā, lukrán karángē tsémgi. Lukrán karángē tsebgasgányā, nígelīni méogu lagari tsētī.

Kitényā, nígelī ndirō nabgeiēdeā, kau kétā, yim sébdōa, dīniā bīngm. Sága pal kilūgényā, dīniā néngalī, bārē-loktā, kau dīar kitényā, Pótē wūgeiēdeā, káfi Kámanwa Pótēn kégaru állabēgei kúrtsēna íšin, dīniā kaúma bunétsī. Lókte káfībē kōgányā, kána Nǵēsēneskūte gágō. Kargágényā, níguburō dégāni: gágenābē kántāge yásguāte tsulūgi. Kilūgényā, kásūa bámbāte gágō. Kargágénya, šima bānnā tsédō Bórnun 'gúburō²⁾: am wúra nígāsō šima tsebátke³⁾ dátse. Dāgányā, nígáfóntsēn kríge Fulátābē tšigonō. Dīniā néngalī, mei Deīāma yalntsūa Fuláta yókte, bēlāndērō kášyō; sándi ísanātē abániyē wūrō: “tātāni, dīniā nandirō tegērī: kémeude, nígelīnem méogu legárri; ‘pīndi tsētīa, níró pérō mángē, nígā dískīn’ gasgányā, — Fuláta lárde tsesángī, ágō tšidlyenna nónyendē: áfiyāyé állayē āgémēsagenātē, šitēma rui-

1) § 306, 2, i.

2) § 299.

3) An irregular Cousative of *pádgeskīn* contracted from *tsetepátsege*.

yen¹⁾),” tse abányē. *Árgem bārénjenáté karfājúnjá²⁾*, dínū bigelágányā, andyūa Deičábūa ngásō Fulátayē sasūnge, lényē, bátagyē bérnibēn námnyēna, dúgō Fuláta tsítsu, yim lálōa kau dúar bérnirō kašínyā, keigamma tsúlāge, sandiga súbátsege, kálā fokkedányā, kríge badítsei. Sándi kríge tsúdinté, kau lásar kítényā, keigamma dúnōntse dátši. *Dagányā*, mei tsítse, tsinnā Gédibēn tsúlāge, tsábā Kúrñobē gōgonō. *Gōgányā*, keigamma Fulátasō kolótse, ngájō meibē tségei. *Fulátasoyē kerúnyā*, ngásō tsa, bérnirō támui. *Katamúnyā*, dínūa mágarifúté, labár nándērō tši. *Labár kadínyā*, ndúyē nā kálā tsesákeŋa³⁾ nōtsāni. *Dínūa wāgányā*, málam Fulátabē kúracyē: “ndúyē belántsen létse, náptse⁴⁾), kríge dátši: tálagā ngásō létse, ndúyē bārétse!” tse málam Fulátabē andirō gulgányā, abányē karámintsúrō bóbótse; tsínyē, belándērō kašyēndeā, ágō kómbubē tilōma bágō. *Abányē*, dínūa búnyē, am gásō lédgedányā, yāniga bóbótse, yānirō: “belándē áté belā⁵⁾ gani, ándi námnyēya Fulátasoyē andiga šepátkō: tsíné, káreindē tatoándērō gōgené!” *Bēla tilō*, *Magerárī tsúntse*, beláté Šóarō nábgēda; nā Šóarō náptsanáté, *Fuláta manátsegin bágō*. *Ándi tsínyē*, beláturō lēgeiēndeā, sagándē tilorō nabgeiēndeā, mei tse, *Fuláta bérñten tsetúlāge*, gáge, náptseŋa, dúgō ságā pal kílugō.

Kilūgényā, abányūa yānyūa, abáni kúgei kau dúar patkígényā, abáni šiterányendé, “dínūa wátšia šiterányen” nyē, ándi bōgeiēndeā, *dínūa wāgányā*, yáni wúgu bóbōse, yuyáni bóbótse, karámīni bóbótse; ándi yásgešō nāntsúrō kašyēndeā, ši andirō: “nándi yásge ngalārō námnoḡō, ngō abándō kábin bōgáta, wúyē abándōga gáskīn⁶⁾),” kónō andirō. *Kōa tilō málam* ’bétši nándēn, kóatíyē yānirō: “áfirō mánāte tatoānémmū gúlgam?” gányā, yāníyē: “mánāte tsiremarō tátoānirō gulgóskō,” tse, kōa málamturō. *Gulgányā*, wúgā bóbōse, tsíneskē, léneskē, fúgāntsēn nábgoskō. *Nabgasgányā*, šhyē wúrō: “šñem āné, dúnōnémlan kaláni gānāngē,” tse wúrō. *Wu šñi áneskē*, kalántse tsúgūte, dúnōnilan

1) § 220, 2.

2) Conjunctival of *bāfúskīn*, comp. § 78.

3) § 253, 1.

4) § 256.

5) § 271.

6) § 220, 2.

ganāgányā, kōa málamte níptse na nānden, andigā tsúrui; yāni kalántse, dúnōnilan ganútsena, wúgā tsúrui. Kōa málam tšítse, tse, bátagūnyin náptse, šintse átse, kálā yānibē dúnōnilan gótse, dúnōntse lan ganāgonō. Ganāgányā, náteman yāniga állayē mátsi. Māgányā, wúga kōa málam kirúnyā, šimnyin šimālō tšin. Ši kirúnyā, wúrō: “*áte* ¹⁾ šimnemim šimālō rúsgani! ni yiremīa, abānemma, yānēmma kū tšitsā, náptsā, sandiga tšúrumbá ²⁾?” kōnō málamyē wúrō. Wúyē mána málamtibē pángē, yírsgani, námga. Kábin abábeyē ngántšindēn, kábin yāndēbē ngántšindēn, ágō tšidiyenna nōnyendē, dúgō am bēlabē létsa, bēlaga sándi ndibēsō gerétsa, nā túlōn látsa, wólta, tsa, kábin gōnyō, yátē, sandiga šiterányē, wóltē, tšyē.

Páton kántāge ndrō nabgeindeā, karáminite, wu šiga sōbā abāniberō, nigā diskē ³⁾, yiskī; yayánite, ši kōantsúa ⁴⁾. Wu kábū tilō diniā bunyēgányā, yāni ganúsorō manágesgani, tšingē, kátsāga abānibē gōngē, leia abānibē gōngē, kitábū tilō abānibē mbétsi ⁵⁾, gōngē, tsábā gōgōškō, wu búnyē léneškin, dúgō dīniā wāyányā, bēla Šagóuturō lēgasgányā, sōbā abānibē tilō mbétsi Šóabē; nā sōbā abānibéturō lēgasgányā, sándi dándallan náptsāna. Wu nántsārō lēgasgányā, ši wúgā kirúnyā, wúgā nōši, wúyē šigā nōngī. Lēngē šiga láfiāgasgányā, wúgā kigórō, “*nda abānem?*” gonō. Wúyē širō: “*abāni pátsēgī, yāni pátsēgī, yuyányūa karáminyūa bēla Mógunō Magirárīten kolónēškē, nānēmō kádiskō*” gasgányā, šiyē wúrō, “*are tátāni, wúa nyūa námnyē; abānem wúrō agō ngalu tsédēna, kū abānem bāgótse, ni tšínem, wúga serāgem, nānirō šemmātē, wúyē nigā ntserāgeskī: ágō tátānirō diskānātē nīyerō* ⁶⁾ tšidiskō,” tse wúrō gulgónō.

Nántsēn námga dúgō sága lásge, ndi, kenýásguātē — bēla tilō tsúntse Gúber, bēlatēn sōbāni tilō mbétsi, — táta kāmāni bōbōngē, “*are, wúga sárduge!*” neškē. Táta tšítse, wáu šyūa tsábārō gágē, bēla Gúberturō lényentē, Fuláta kām túlur andiga tsábālan kábēsā, andigā sātā, múškōndē ngāfōngéltsa, sargēre, tsábārō sasáke, lényen dúgō dīniā wāgonō. Wāgányā, nā wátse-

1) § 236, 2.

2) § 257, 9.

3) § 125, 4.

4) § 199, 2.

5) § 267, 1.

6) i. q. níró.

náten sandiyēga kánayē tsétei, andiyēga kánayē sátei: lárdeťe lárde Ngéze mbē. Náten námnyē, késgā tilō, tsúntse Gánga, tá-tántséte, sítēma gónyē, kómburō buiyen, dúgō dínia lēmgányā, andigā gósa, bēla Ngóloloturō andigā ságūte, kásugurō sasáke. Áfūnosoye yim áte andigā sásifū, pátorō sasáke, šindērō sálga tsasáke, kábundē úguatē tšigeiendeā, kábū pindin 'dírwa, dúgō tsédī Áfūnóberō kásyē, Kasýendeā, bēla išyenāté, tsúntse Sángāya, dífunō ngubu náten. Beláten námnyēna, kántáge Ášāmbē dátse, Soúal dátse, Kíde dátse. Átši dátsenābē kábúntse yásgūa, wúga skesángō. Wúga kesángányā, kábū máguatē išyē, bérni Kátšman¹⁾ leiā debátsa, kábundē úgu kítényā, tšítsa, tsábā Yáuribē gógēda. Ándi lényenté, kábundē méogu úrūte, bérni Yáurirō išyē. Yáurirō kasýendeā, Áfunō andigā saláde, lemántsa gótsu, andigā Bārgāwa sásifū. Bārgāwa andigā sasáuge, bēlāntsārō kásyē. Kasýendeā, kóa wúga šifunāté kolóšín bágō: búnyē šínyin sálgāwa, kaúyē šínyin sálgāwa. Kábū túlurrō nántsēn nabgasgányā, wúgā góse, bēla Saitírō ságūte, Yárābayē šifū.

Yárāba wúga šifunāté táta mei Kátangamābē; ši wúga tserá-gena, wúga bóbōse, léngē, fúgúntsēn námgiā, bēli tigínibēté tsúruiya, wúrō: “ni táta meibēba belándon?” tšéniā, wúyē širō: “abáni, wúte, dínia bibíte, kéntširō komándē sédī naŋga²⁾), kátugū kámgin bágō: wúte, abáni fugurá” neškā, šiyē wúrō: “tátā áte, kōàngā šigā tsám-bunāté, kām ngalā šiga tsámbo; wu šigā šim díbin wútsasganū” tse, wúga pántsēn ganásēna. Náten ngúburō³⁾) nábgoskō; námgana, má-nāntsa páneskī. Kérbūni dége namgányā, kríge tšítse: kália nā krígiberō létši yāye kām bérō wóltšín; kália ngásō labár kētši pān-gedányā, tsagáse, náturō létsei, Yárūba sandiga tsáru. Kóa wúga šifunāté, sóbāntšiyē širō: “káliānem áte lādēmmi kwōya, tsegáse, krígurō létsono, kóanāté šimtse ngā, kuŋganānem tšipádgo,” tse širō gulgányā, kóa wúgā sētā, seregēre, tatoántse kām yásge wúga gótsa, bēla Atšášerō⁴⁾) sógūte, wásilī tséptsēna beláten, wúgā gósa, sálga šínyin tsatúluge, fúgurō sasáke, nā wásiliberō sásáte, wásilī wúga šifū, dábūnirō sálga tsáke, nab-

¹⁾ i. q. Katsina, comp. § 18.

²⁾ § 306, 3.

³⁾ § 288.

⁴⁾ § 335.

goskō. Námgaṇa, dúgō kām 'gásō tšifjū dātse, andígā gōsa, tšī níki mándāberō sógūte, magārā ganá ganá tsógūte, andíga gōsa, tilō tilōn tsúrō magārā kúrāberō sásāte, písāga.

Ám magārā kúrābēté, sándi dibī: ándi kargāgēndeā magārāntsārō, tsáneí ganá ganá tigindēn ngásō tsámāge, níkirō pītsāga, sálga gōtsa, kām 'dí sálgan tsargérin. Ándi magarátibē, kúrān ganánte, yóru túlur, sásifjō wásilité. Ándi ngásō šindēn sálgāwa; ngúdū ngásō kúra kúrāté tšētšī: níki bágō. Wátšisō, díniā wátšia, kām méogu¹⁾ níkirō, gōtsa kolótsagei: ándi kaúyē álla logónyen, búnyē álla logónyen, kántāge ndí, yásge kítényā, állayē andírō kásām píte kirāgényā, sēbā tšínyē, tšinnā péremtsa. Ándi ngásō dégārō kilūgēndeā, kália tilō bátāgūndēn dátsena; ándi tsúrō níkībēn díniū wányen.

Wu díniā wūgasgányā, ágō lagá kúyintēn gésgāgei šimniyē tsúrui. Kírúnyā, káliāte bóbōngē, širō: “wúyē túgō kúyintēn káragā rúskī,” gasgányā, šiyē wúrō: “gulóndon pēléné, rúskē,” tse. Wu pēlēgasgányā, ši nā gulóndonibē pēlēnganāté ši tsúrui. Kírúnyā, tsegáse, létse, wásili tilō wúgā tserágena, kálugūntse wúrō šō, dúteskin, ši wúrō kómbū šin, tságūtsa wásilité, — kália létse, wásiliturō gulgányā, wásili kúguintse tilō wárgata múskōn tsétāna, nānirō kásšō, šyúa káliāwa. Káliāte mánāntsa pántsena, Áfūnoyē pántsena, íse, wúgā tsugóre, “ágō rúmmāté gulóndon pēléné, wásili tsúrū!” tse wúrō. Wu pēlēneskē, wásili šimtse tsúgūte, gulóndonilan ganátse. Kírúnyā, ágō pēlēgesgāna, ši tsúrui: kúgui wárgata, “gēreškin” tse, múskōn tsétāna, fúgūnyin kolótsse, tsegáse, nā kurāntsāberō létšī. Lēgányā, wu kúgui góngē, tšigānirō yákéskī. Sándi ngásō tsagášin, bēndege kúra kúrātūrō albárū tsasákin, ándi ruiyen, súntsa kúra kúra gōtsa, tsúrō bēndegebērō tsasákin. Ándi nónyendé, káliāte, ši Áfunō pántšīn, šiga bóbōnyē: “áfirō wásilisóté bēndegeŋtsa tsásei?” geiyēndeā, káliātiyē andírō: “ní ágō rúmmāté gésgā gani²⁾), magārā krígibē nāndérō íšin,” kónō andírō. Ándi yētserēlendé, “kām tsúrō níkībēn kríge tsédinté, ándi ruiyendé,” nyē neményenté, ganá tusgeiēndeā, magārā krígibē, íse, andíga kārāngányā, wásili kágēndēsóté bēndege sandírō koló-

¹⁾ § 207.

²⁾ § 295, 2.

tsagei; sándi ísei. Wásili nāndébēté bēndege legárrō kológonō. Kológányā, wásili krígibē gergátse, bēndege tilō magārándērō kolótse; kudinyā, gesgántsa dábubē tsánei kúra kúrawūté kou bēndegebē kibandényā, kámtse, úkírō kolótsegī. Kológigényā, wásili nāndébē tsagásē, tsédiga magāráberō támū, gerátei. Kóá kátsalla krígibē, túntse Captain Hick, kábūgu, magārántse tsúgūte, kágēndēwa kēlltši. Kēlgányā, ām krígibē ngásō kášagar múskōmwa tsúrō magārándēberō támū, wásili kágēndēté ngásō gótsa, magārántsarō tsasáti. Kesátényā, ándi ngásō bóbōsa; tšinyō, nā túlon gártē, dāgeiēndeā, andiga tamisesā, “námnoḡō” tsā: nánnyē, sálga šindébē ngásō tsutúluge, úkírō pítsāga, andirō tsánei sáde, bérāgēndē tsánniyē, níki pēremtsa, ándi níki yéyē, andiga sáti, kómbū buiyē, sáti. Diniū kátsírígányā, gánja tságūte, andirō sáti; ándi ngásō kalaindō díyen, dúgō dínyā wátsin. “Wónte komándē néntšilan satúlugī” nyē, kómándégū wusányen, dúgō wásili tilō íse, fúgūnyin dátse, wúgā kirúnyā, tsegálini ndisō baktse, wúga sētā, tšése, nū kómbū détsēirō*) sáte, wúgā gguásē, wúrō: “níma kómbū dēné, ámánem tsábū,” tse; wu kómbū dēngin, níkiyē múskōnyin kēgeskin, dúgō andiga ságūte, beláten satúluge, pátō meibēn písgedányā, kábundē máge kítényā, ísa, andiga sagége, béla belārō lényē.

Ándi lényē, káragān, Bathurst, núbgeiyē. Wásili beláten gémnyenāté, ši kámūa, málam gōní, tsántse Mr. Decker. Wágányā, ándi ngásō pántsēn lényē, dāgeiēndeā, ándi ngásōgu kirúnyā, íse, múskōni tsētā, tšése, nemtsúrō skeátényā, wu šigā rínganú; ánni dégābesō nemētsei, wu pángin: “wásilité Álíga tsētā, nēnmō tsákeñáté debátsin,” tsányin, wu pángin, tsúrō nēmbēn. Wúyē wásilitéga wáneškin, sandiyē wúgā wásei. Wásili tsítse, fárī nēmbērō tsébū, lēgányā, wu sabarátesgana “wásili áte tsénā gótse, múskōntsēn rúškūa, wu šigā tsítuskō” neškin, dúgō wásili fárin lēgányā, kálugū gótse, yángē gótse, tsóga tsélam gótse, tsédirō tsébgonō. Tšébgányā, wúrō: “tšíné, dáné!” tse. Tšínge, dāgusgányā, kálugū ségemū, yángē sínirō tsáke, jacket wúrō šō, tsóga kalánilan ganátse; tsínnā pēremtse, déqārō kilūgēndeā, ámulē ngásō

*) § 155, 1.

kunótei. Ši kóa tilō wásili pántsena bóbōtse, koáturō šiyē: “gullé, šite ámāntse nigāsō šimu kátsallāgō,” tse; wūrō kóayē gūleskonō. Wu tšáman káragārō sásātinté, kámūni nigāfōnyinwa légeiyē. Lēgeiendeā, yimtema wásilye wūrō kámūni, nigā tséde, šō, lényē, pátō āmlēbēn nábgeiyē.

Baturōté tságūsa, wūgā tserágena. Kábū ganúwāté kámāntse tigīntse kutútse, gónyē, šigā bēlu Hog-brookkō yátē; keātēndeā, kásoātē dúnōntsegū kótsī, komándē šigā nátsī. Mágányā, ši bēlāndēn tšítse, káreintse gónyē, šigā Freetownnō kīgūtēndeā, šiyē andírō: “lénógō, nánnógō, wu bēlāndērō lēneskin; lēneskia šeskin, nōnesganí; šeskin bágō, nōnesganí;” andírō múškō sáde, salámēsā, légonō bēlāntsārō. Andíyē wóltē, nábgeiyē, dúgō meiyē Minister, tsūntse Mr. Rennerté, bēlāndērō kīgutō.

Kōadúgusō ¹⁾ komándē wūgā ganásgonō: “fúgubēté úllā nótse,” Bornúbuyē gēda. “Ágō fúgubēté, komándē genyā, nigúdō dábū kúrugūamai ²⁾ tsúrui bágō,” kēda ām wúrayē pāngóskō. — Áte mána nēnganānibē, tām kārō kúte ³⁾, rúsganāté, átemu wu nírō gulentsésganāté, áte dátšī.

¹⁾ i. q. *koágusō*.

²⁾ This is a contraction of *kúrugūamaiyē*.

³⁾ § 117, 4.

ENGLISH TRANSLATION OF THE FORE-GOING KANURI TEXT.

II. STORIES.

1. A Story about Friendship.

There were two youths who were friends from their childhood: the father of the one was rich, and the father of the other was poor. They two remained friends till they were grown up. When they were grown up and had arrived at the age of manhood, the son of the rich man went, and married three virgins, and again, after some time, he married a great woman whom he added to the three girls, so that the number of his wives became four. While he was possessed of four wives, the son of the poor man had not one, for his father was poor. So he and the son of the rich man, his friend, continued their friendship. After this had been going on one or two years, the rich man's son called his friend, and when he was come to him, he said to his friend, "My friend, I and thou have been friends from our childhood, till we were grown up and had reached the age of manhood; but then you had no riches in your home, but we are rich, I have four married wives at home, and thou hast not one: I will teach thee a plan to-day which, however, thou must not tell to any one: come to me this evening!" The son of the poor man attended to his friend's word, and, when the evening was come, he went to his friend, and then his friend said to him, "Do not tell any body the plan which I am going to teach thee. I will give thee five pounds of copper-money, then thou goest and askest my four wives, one by one, saying, 'Wilt thou love me with a love of secrecy?' and when thou hast asked them,

come and tell me, which one loves thee." The son of the poor man listened to the words of his friend, and, when night had set in, he arose and went to him. When he was come, his friend gave him five pounds of copper-money which he accepted and went home. Then the son of the rich man arose, went to his four wives and said to them, "I am going to another town to-day." But he arose, went to his friend's house, and hid himself. He and his friend had one plan, but the women knew it not, they were of opinion that their husband had gone to another town.

The son of the poor man attended to his friend's word: he took the five pounds of copper-money, came to his friend's house, and went first to the house of the head-wife*). When he had gone to the head-wife and asked her, "Dost thou love me?" she said to him: "If thou askest, whether I love thee, — I shall not love thee: thou and my husband have been friends from your childhood up, you have grown up, attained the age of manhood, become possessed of wives — as I have seen you — and now, because my husband is not at home to-day, canst thou arise, come by night, and say to me, 'Lovest thou me?' — — If I would love thee, the friend of my husband, it would not be good before our Lord, in the next world."

When the young man had heard the words of the head-wife, he was sad, took his money, left the house of the head-wife, and went to the house of the next wife. When he had gone, he asked her the same question which he had asked of the head-wife; but the little woman said the same word which the great woman had said. When the boy had heard the word of this little wife, he had heard the words of two wives, and two more remained. He again went and asked one of the two who remained, "Dost thou love me with a love of secrecy?" But the woman said to the young man, "I have seen thee and my husband live in friendship from your childhood, till you were grown up and had reached the age of manhood; your words

*) The home of a rich man consists of a number of houses, each of his wives living in a house by herself, at a small distance from the house which he himself occupies. — The wife whom one marries first is the proper or head-wife who exercises a kind of authority over the others.

never disagreed on a single day, you did eat in the same place, and drink in the same place: if now thou comest by night, because my husband is not at home to-day, and askest me, whether I love thee: — I do not love thee; if I would love thee, our Lord would not like it, I cannot do what our Lord dislikes.” When the young man had heard the woman’s word, he felt sad, took his money, and went out of the woman’s house. Now he had heard the words of three wives, and one only was left. As soon as it had become night, he took his money, and went to the house of the one left. When he went, she was sitting alone in her house, so he went and saluted her. The woman accepting the young man’s salutation, he said to her, “I am come to thee secretly.” Then the woman having said, “What dost thou want?” the young man replied, “I love thee with a love of secrecy.” The woman said to the young man, “If thou lovest me with a love of secrecy, I also love thee: do not let them hear our secret abroad!” The young man listened to the words of the woman, took his five pounds of copper-money and gave them to her. The woman having accepted the money from the young man, he left her and went home.

On finding his friend sitting at home and waiting for him, he said to his friend, “My friend, as for the matter concerning which thou saidst to me, ‘Go and do it!’ — I went, and, on asking thy four wives, three did not like it; but, on asking the other, she consented to what I asked of her.” His friend, the son of the rich man, replied, “Didst thou hear it well, with thine own ears, that she consented to thee? — If she has consented to thee, come to me to-morrow evening: when thou art come, and I commence a quarrel with the woman, do not thou meddle with it, but only look at us.” The son of the poor man listened to his friend’s word, and when the evening had arrived, and it had become dinner-time*), he arose and went to his friend’s house.

On his arrival, his friend’s wife brought food and placed it before them, she brought water and put it down, and then returned to her own house. The young men began their dinner,

*) The Negroes generally dine late in the afternoon, or in the evening before sunset.

and having eaten their food and drunk their water, they washed their hands. When this was done, the son of the rich man called his wife, and when she was come to his place, he said to her: "Go back and bring me water directly, that I may wash myself!" The woman said to the young man, her husband, "Am I thy slave, that thou sayest to me, go and fetch water directly? — I am as free as thou, and dost thou holloa at me?" When the man heard what his wife said, he became angry, arose and commenced a quarrel with her, during which the woman first cursed the man. When the man heard the woman curse, he disliked the woman's cursing exceedingly; and, having opened his mouth, he said to the woman, "Get up and leave my house, I don't want thee any more, go to your home! If any man likes thee, thou mayest go and live with him, if thou wilt: I shall not call thee 'wife' in future, neither can mine eyes see thee live in my house; if all the people of the town would entreat me to love thee again, I would not listen to their entreaty; when I say, 'I do not like thee any more,' I say so in truth: go and seek a husband whomsoever thou wilt; as for me, I have nothing more to do with thee; do whatever thou likest!"

The girl obeyed her husband's word, took up all her things, left the house, and went to their home*). When she had gone, she said to her father, "I have had a quarrel with my husband; he said that he no longer likes me, he has driven me away and said, seek a husband whom thou likest, and live with him: so I took my things, left his house, and am come to our own house." When the father of the girl heard the words of his daughter, he called two men, so that with himself they were three, he also called his daughter, and they four went to the house of his daughter's husband. As they went, the girl's husband was sitting in his house. After they had gone and met him, the girl's father said to his daughter's husband, "My son, what happened to thee and my daughter that ye quarrelled, and that thou drovest away my daughter to come to me?" The young man said to the girl's father, "My father, as I and my friend were sitting, thy daughter brought us food

*) i. e. the home of her parents.

and water, and when we had eaten the food, drunk the water, and washed our hands, I called her: but when she was come and I sent her (again) saying, 'Go, fetch water that I may wash myself!' she said to me, "Am I thy slave? I am as free as thou, and dost thou shout at me?" thus putting me to shame, in the sight of my friend. Therefore, said I, I will no longer have her, and drove her away that she came to you." The girl's father listened to the young man's word, and then said to him, "My son, if thou really dost no longer like my daughter, and really drivest her away from thy home, know that, when to-morrow a man comes to my daughter, saying, 'I wish to marry thee,' whoever that man may be and my daughter should like him, she shall be married to him." The young man said to the girl's father, "My father, I have heard all that thou sayest: call thy daughter and go home with her; for if to-morrow thy daughter likes to marry any man she sees, that is nothing to me: she may do what she likes." The girl's father listened to the man's word, went and abode at home with his daughter; but neither he nor his daughter knew that the son of the rich man and his friend had one plan together.

After one month, the son of the rich man called his friend, and when he was come, he said to him, "Go and ask the parents of this girl, saying, 'I like to have your daughter for a wife;' and when they have called and asked their daughter, and she has said that she likes thee, then come back and tell me, that I may know it." The son of the poor man listened to his friend's word, rose up, and went to the house of the girl's family. He then called the girl's parents, and when they were come to him, he asked the girl's father, saying, "My Father, I am come to your house, because, as your daughter is without a husband, I should like to marry her, if she says that she likes to have me for her husband: ask her, that I may know it, if she says that she likes me." The girl's father listened to the young man's word, and asked his daughter, saying, "My daughter, behold this man wishes to marry thee: if thou wilt have him, tell him, that he may know it." The girl said to her father: "As for this man, I know him, I have seen that he and my husband have been friends from

their youth up: if the man gets up, comes to me, and says that he would like to marry me, — if he likes me, I like him: tell him, my father, that he may go back, get ready and come again that we may marry, for I agree to it. The father of the girl said to the girl's mother, "Didst thou hear what this young man said? and didst thou hear what thy daughter said?" The mother of the girl replied to the girl's father, "I have heard the word of both of them: but if this girl and this boy were to go and marry, it would be disreputable to me, and I dislike any thing disreputable; for this young man has lived in friendship with my daughter's husband from his childhood, till they were both grown up, and should he come to day and say that he wished me to give him my daughter into marriage?" The father of the girl said to the woman, "What is that to thee? Both I and thou have nothing to do with it: let the girl go and marry whomsoever she likes." The girl's mother listened to the word of her husband and remained quietly in her house. The young man rose up, returned home, went to his friend, and said to him, "My friend, when I had gone to the place where thou sentest me, I called the girl's father, and when they were come to me, I said to them, 'My father and my mother, I am come to you for something;' and when they asked me, 'What is the object of thy coming?' I laid my request before them, saying, 'I have heard that your daughter has no husband, and this is why I am come: ask your daughter, and if she would have me for her husband, I wish to marry her.' They then called their daughter, and, having asked her in my presence, she said that she loved me, and added, 'Go, get ready, and then come back that we may marry!' Hence I returned and came to thee."

His friend, the son of the rich man, listened to the words of his friend, and said to him, "My friend, thou art my friend of a truth: if thy soul really loves this girl, come (again) tomorrow morning, and I will give thee twenty pounds of copper-money, and furnish thee with whatever clothes thou likest; then thou shalt take thy twenty pounds of copper, and go, that a reverend Priest may marry you, and then thou takest thy wife and carriest her home: when thou hast got a wife, our friend-

ship will be pleasant indeed." His friend listened to his words and, on the following morning, he went again to his friend, and said to him, "I am now ready for the place of which I was yesterday speaking to thee." When he had said so, the son of the rich man arose, and gave the young man twenty pounds of copper-money; and when he had also furnished him with the most beautiful clothes, the young man took his twenty pounds of copper, and set out for the town of the woman and her friends, and when he had arrived there, he went to the woman's house, and said to her father, "My father, behold, I am come to be married to thy daughter." The father of the girl listened to the man's word, and called his daughter, and his daughter's mother. When the girl was come with her mother, and they were sitting with the father, the father addressed the girl's mother, saying, "Behold, the young man who said that he wished to marry our daughter, and who came and asked us for her, he has prepared himself and is come for the wedding: speak to thy daughter, and if she really loves this young man, then I will take them to the reverend Priest, that he may marry them." The girl's mother obeyed the word of the girl's father, and asked her daughter, saying, "My daughter, didst thou hear the word which thy father has spoken?" The daughter replied to her mother, "My mother, I have heard the word which my father has spoken: as the young man did arise, prepare himself, and is now come to me for the wedding, I cannot change my word: may my father arise and go before, that I and the young man may follow him to the reverend Priest, to be married." The mother listened to the word of her daughter, and said to the girl's father, "Father, didst thou hear what thy daughter said?" Then the girl's father answered, "I have heard what my daughter said; wait till I put on my shirt, my trousers, my cap, my shoes, and take my staff and go before, that we may go to the reverend Priest." The girl and her (future) husband waited for their father, as he went into his house, took his shirt, and put it on, as he took his trousers, his hat, and his shoes, and put them on, as also he took his stick, came out again, and called them to go to the house of the reverend Priest.

When they had gone and arrived at the reverend Priest's place, the girl's father saluted the reverend Priest, and when the Priest had responded to his salutation, he went to him and shook hands with him; then he and the reverend Priest again saluted each other. The salutation being over, the man said to the reverend Priest, "Priest, I am come to thee." The reverend Priest said to him, "What dost thou want of me?" The girl's father replied, "When this my daughter and this young man had informed me that they love one another, I said, 'If ye love one another, come and I will take you to a reverend Priest that he may question you, and, if you consent, he may marry you,' so I have brought them to thee." The reverend Priest listened to the word of the girl's father, he called both the girl and the boy and when they were come to him, the reverend Priest first asked the boy, saying. "My son, dost thou really wish to marry this girl?" The boy replied to the reverend Priest, "My father, I truly wish to marry this girl." When the reverend Priest had heard the word of the boy, he also asked the girl, saying. "My little mother ¹⁾, dost thou really wish to marry this young man?" The girl replied to the reverend Priest, "I truly wish to have this young man for my husband." When the reverend Priest had heard the girl's word, he went, entered into his house, took his surplice ²⁾, put it on, took his trousers and hat for prayer and put them on, put his shoes on his feet, took his marriage-book, held it in his hand, and came out of his house to the spot where the girl and her (future) husband were standing. He then said to them, "I am come to you: do you see this book here? I do not believe all that you were telling me before, but now if you will tell me the truth, I will believe it and marry you." The girl and her (future) husband listened to the words of the reverend Priest and they said to him, "Father Priest, we are come to thee, because we love each other truly. and wish thee to marry us: could we have come to thee, if we were not agreed?" When the reverend Priest had heard the words of the girl and

¹⁾ Thus young females are addressed by people who are much older than they.

²⁾ Lit. "his prayer-shirt."

her (future) husband, he stood up and read to them the words which were in the book, and when they had heard them, he said to them, "Do you consent to the words in the book which I have read in your hearing?" They replied to him, saying, "We consent." The reverend Priest attended to their word and married them. When it was over, the young man took out the marriage-fee, the twenty pounds of copper-money, and remunerated the reverend Priest; and when the reverend Priest had accepted the money, he took out a little (piece of) paper from his bosom-pocket, and wrote (a marriage-certificate) for them, folded it up, and gave it to the man, saying, "This is thy marriage-certificate." The man took the certificate from the hand of the reverend Priest, and led his wife home. Then the young man put his wife into his house, and they lived together.

On the following day, the young man arose and went to his friend, and said to him, "What I and thou have been speaking of has become true: the girl said that she loved me, and her father took me and her to a reverend Priest who questioned us, and, when we agreed, performed our marriage, whereupon I and my wife went home together; I then thought that I would come and tell thee the news of our wedding: this is why I am come to thee." When the son of the rich man heard his friend's word, he was much pleased, and said to his friend, "Thou mayest come to me at any time, every night and every day: no one in this world shall ever dissolve our friendship, except God; go and live in thy house, live well with thy wife, till you may see what God will do." The son of the poor man listened to the word of his friend, went, and lived at home with his wife. When they had lived about five months, the woman became with child, and as the man looked at his wife, he saw that she was with child, but he did not tell it to any body. After nine months and nine days, the woman gave birth to a child, and the child which God had given her was a boy. When the man had seen that his wife had brought him a child, he arose and went to his friend, and said to him, "My friend, God has given to my wife a safe delivery." And on his friend's asking him, "What hast thou got?" he replied to his friend, "I have got a male child." When his friend heard the news of the male child,

he was glad; he said, "God has favoured my friend," and was glad.

When the friend, the son of the poor man, had returned home, the son of the rich man arose, bought a ram, a goat, and many fowls, and took all sorts of eatables and carried them to his friend, saying, "This ram, and this goat, and these fowls, and all these eatables I give thee, that thou mayest call the great men to perform the naming of thy child." The friend listened to his friend's word, and, after seven days, called a priest, killed the ram, the goat, and all the fowls, they also pounded millet, cooked many vegetables, cooked the meat of the ram, the goat, and all the fowls, and called the great men to perform the naming of the child. When it was over, they brought all the vegetables and the meat, and set it before the great men. The great men called some one to rise, and to distribute all the food for them to eat. When it was over, they returned thanks and blessed the man, and then every one started and went home. The man and his wife continued to attend to their child: the woman gave her breast to the child to drink her milk. The man and his friend continued their friendship as before, so that all the people of the town saw them; but the people of the town did not know that they had one and the same plan, they only saw that they were friends. After about two years, when the time for weaning the child was come, the man said to his wife, "Now it is time for this child to be weaned." The woman attended to what her husband said, and weaned the child.

The child being separated from the breast a few days, it forgot the milk, grew in intelligence, and began to walk about. Then, after three years*), the woman became again with child. When the man knew that his wife was with child, he arose, went to his friend, and said to him, "My friend, my wife is again with child." His friend, the son of the rich man, replied, saying, "Go, remain at home, and look well after thy wife, till we shall see what God will (further) do." His friend went, sat down, looked after his wife, sought good food and

*) This is the usual time for suckling children, and it is not till after this period that a woman may again have the prospect of becoming a mother.

gave it to her, bought fine clothes and gave them to her. and attended to her well, till, at the end of nine months and nine days, God gave her a safe delivery. This being over, the man arose, went to his friend, and said to him. "My friend, I bring thee good news to-day." His friend, the son of the rich man, said, "What is the news thou bringest to me?" The man replied, "The news which I bring to thee is this, that my wife has been safely delivered." His friend asked. "What has our Lord given thee?" He said to his friend. "Our Lord has given me a little girl." When the son of the rich man heard the news of the little girl, he was glad and his heart rejoiced, he also took out many goods, and gave them to his friend. His friend accepted his goods, and went home. A week later, he called the great men, and his wife's parents to name the child; and this being over, he arose and went to his friend, and said to him, "A week after my wife's confinement I went, called the great men, and my wife's parents, that the great men might perform the naming of my girl; and when this was over, I arose and came to thee to tell it thee." The son of the rich man listened to the words of his friend, and they both remained at home and continued their friendship.

One day the son of the rich man arose and said, "I am unwell," and he covered himself with clothes, went into his house, and lay on his bed. But the young man, his friend, did not know that he (only) made a pretence, and that nothing had happened to him: he pretended that his bowels were aching, he held his body with his hands, and cried for help, — but it was a feigned illness, and the young man, his friend, knew it not. When the latter arose and went to him, he was crying out loud. The young man went back, took medicine, and when he brought it, his friend accepted it of him, but on his drinking it his bowels would not become quiet, and he still went on crying out. The young man, his friend, not knowing what to do, went and called an old man who, when he came, said to the son of the rich man, "My son, all the medicine which thy friend seeks and brings, and which thou takest and drinkest, does not affect thy bowels, and thou continuest to cry out, so that thy friend does not

know what to do: tell me what medicine it is that thou likest, and when I know it, I will tell it to thy friend that he may seek it for thee." — But the son of the poor man did not know that there was an understanding between the old man and the son of the rich man. — The son of the rich man replied to the old inquirer, "My grandfather, if my friend will seek the medicine which I like, and bring it for me to see, then the pain of my bowels will cease." The old visitor called the son of the poor man, and said to him, "My son, thy friend has told me to tell thee, that if thou seekest the medicine which he likes and bringest it, so that his eyes may see it, then the pain of his bowels will cease." When the son of the poor man had heard the words of his friend, he replied to the old man, saying, "Father old man, ask my friend! and when he has told me the name of the medicine he likes, so that I know it, I will seek that medicine, wherever it may be." The old man returned, and said to the son of the rich man, "My son, thy friend says, 'Think of the name*) of the medicine thou likest!' and when he hears and knows it, he will seek that medicine for thee." The son of the rich man said to the old man, "Old man and grandfather, tell my friend that, if he will prepare the medicine which I like, he must go, catch his boy, bring him, and give him to me, that I may kill him, and if I see that boy's blood, the disease will leave me, and I shall recover; but if he does not bring his boy for me to kill, so that mine eye may not see his blood, then the disease will not leave me, and I shall die: this is the name of the medicine, I have told it to thee, O old man and grandfather, do thou tell it to my friend, and let him listen to it." The old man said to the son of the poor man, "My son, didst thou hear the words which thy friend spoke?" The young man said to his friend, "Is this a hard thing? stop, I will go home!" The young man returned to his home. When he came there, his wife was not at home: she was gone for wood; so he took the boy who was sitting there alone, by his hand, and led him to his friend's house. He then said to the old man who was sitting

*) Lit. "lay hold on or catch, the name."

there, "Father old man, here is the medicine which my friend likes, and which he told thee to tell me of: behold, I have brought it for him." — The old man was cunning, he and the son of the rich man had an understanding, but the son of the poor man did not know of it: he thought that he actually brought and gave his boy to his friend to be killed. — So the old man said to him, "Go home, and tomorrow thou shalt see whether thy friend will be restored, or not restored, on (using) the medicine." The poor man's son listened to these words: he left his boy there, and went home.

Now the son of the rich man had bought and hid a large ram of which his friend did not know. So, as soon as night had set in, he took his friend's boy, called a man, and sent him to a neighbouring town to be concealed, and then he took his ram from the place where it had been hidden, and the old man killed it, so as to spill the blood on the ground; and as soon as the ram's life was expired, they flayed it, and cooked and ate all the meat of the ram in one night; but the bones they put into a hole which they dug, and then they all dispersed, and the cunning old man also arose and went home. When he was gone, and the morning had returned, the son of the poor man arose and went to his friend. When he was come, he saluted his friend, saying, "Good morning!" On his friend accepting his salutation, he asked him again, saying, "How dost thou feel the illness of thy body?" His friend then replied, "When I had prepared the medicine which thou broughtest to me yesterday, this illness left me: behold and see the place where I killed thy boy, and as soon as I saw his blood I was well again; dost thou not see the spot here on the ground where I killed him?" Thus pointing it out to him, his friend looked upon the ground, and saw the spot where blood had been shed; but his friend observed that he did not change his countenance towards him. After this the son of the rich man said to his friend, "May God bless thee! thou hast done a great thing for me: if thou hadst not prepared this medicine for me, the illness would never have left me, but would have killed me: I shall never be able to recompense thee for what thou hast done to me, but our Lord will recompense thee; go and remain at home, and look after the

only daughter which thou hast left! and may God give thee another one! I will remain in my house, and do thou remain in thine, but we will not leave off our friendship which we had since our childhood until our Lord may separate us."

So both of them remained in their own houses: they talked and laughed, they ate and drank in the same place, they talked of their secrets, and yet the son of the poor man never one day changed his countenance, or alluded to the loss of his boy. They were going on thus, till the boy grew up and attained the age of seven years: then the rich man arose one day, and said to the great men of the mosque, that he would like to see all the people of the town on the morning of the morrow. The people of the town attended to the word of the young man, and sat down to wait for him. Now as soon as night had set in, the young man called some one, and sent him to the neighbouring town, saying, "Go and fetch me the boy of my friend who is in the house of a certain man in that town." The person went, took the boy in the house where he was sent, and brought him to the house of the rich man's son. When he was brought, the son of the rich man hid him, so that all the people of the town did not know of it, with the only exception of that old man. But then, on the following morning, he called all the people of the town, and when they were come to the mosque, he said to them, "Ye great men, I have one word to say." The great men said to him, "Speak thy word, we will hear." The rich man's son said to the great men, "Call ye first my friend, and when he is come to you and is sitting down, then I will speak out my word, that the people of the town may hear it." The great men sent some one to call his friend, and when he was come and sat before the great people, he began to make his speech. In commencing, the young man said, "Ye great men, as for this young man, my friend, I and he grew up together from infancy, and yet we never once disagreed, even in words." Then he commenced again, and as he commenced, all the great men hearkened to him; the young man said unto them, "Ye great men, hear, and I will speak: whether there is any one who could do what this my friend has done for me?" The great men hearkened to him, and he spoke in the presence of the

great man respecting his friend, saying, "I assumed a feigned illness¹⁾), went into my house, lay upon the bed and cried out aloud that my bowels were aching, so that my friend heard of it, and came to me; but having come, and seen me crying out, he could not stay: so he went, sought a medicine, and brought it to me; but when I had drunk it, I said, it did not affect the illness, and went on crying for help. My friend did not know what to do, so I called him, saying, 'My friend, there is one medicine which, if thou wilt prepare for me, this illness will leave me.' To this he replied, 'My friend, tell me the name of this medicine, and I will seek it, wherever it may be.' I then said to him, 'Go, take thy boy, lead him here, and give him to me, and when thou hast gone back to thy house, I will kill thy boy in the night, for as soon as I shall see the blood of thy boy, this illness will leave me.' When my friend heard this, he said, 'Is this a difficult matter?' and returned, seized his boy in his house, brought and gave him to me, and then returned home. Now I had bought and hidden a ram of which my friend did not know: he believed that I was going to kill his boy; but I took his boy and sent him to a neighbouring town, without his knowing it, and when it was night, I took my ram out of the place where I had hidden it, killed it, shed its blood upon the ground and removed all its meat before the morning. On the following morning my friend came to me, and, having saluted me, we sat together, and I did not see him change his face, so I said to him: 'My friend, what thou didst do for me yesterday, no one will do, except God.' — Thou²⁾ hast fetched thy child, said 'Kill it!' and given it to me, then thou didst return home and lie down, and when thou camest back to me again, thou sawest blood on the ground, as if I had killed thy child, yet I never saw thee alter thy countenance: now, behold, here is thy child, I did not kill him; and as for thee, thou art the son of a man indeed, God has given thee thine heart, and not man." — Then one great man arose, and said to the whole assembly of men, "Do ye all understand what these two young

¹⁾ Lit. "a lie-illness."

²⁾ With this word he begins to address himself to his friend directly, before the whole assembly of men.

men are saying? The friendship of these two young men is a true friendship: when the son of the rich man had married wives, and observed that his friend was without a wife, he and his friend joined in a plan according to which he took a wife, and gave her to his friend that they lived together: (this shows that) he is the son of a man; whereas his friend took the son of his own loins, and gave him to his friend as a medicine, saying, 'Kill him and see his blood! for if, on having seen it, the illness does not kill, but leave thee, I give thee my son;' so he brought his son, and gave him to his friend: now who does such a thing as this young man has done?"

Accordingly the people now say of women: "A woman is water: if thou washest thy hand with water, it becomes dry again directly, and is as if there had never been any water there: — such is a woman. O thou man, do not tell all thine inward thoughts to a woman; having told her one half, do not tell her the other also: never trust a woman, for if thou trustest her and givest her thy heart, she will kill thee!" — The great men also say, "Friendship is of such a nature, that when two are each other's friends, there is nothing else in their hearts¹⁾. The secrets of true friends who live in friendship no one ever knows, except God. When two friends love one another, and they die²⁾, they will neither first look after their mother, nor after their father, but they will look after one another, in the presence of our Lord." — Friendship is a great thing in Bornu: I heard great men say, "If any one says to thee, 'my friend,' and loves thee once, he also loves thee indeed; him hold fast with both hands!"

The narrative of the son of a rich man and the son of a poor man who were friends, and of how they acted, because of their friendship, as no one else would act, — this narrative of two young friends which I have heard, is now finished.

¹⁾ i. e. their hearts are so full of one another that nothing else has room.

²⁾ Lit. "and our Lord seeks them."

2. Story of a Priest who had a Heathen Friend.

There was once a great priest who knew all books, and had seen every word within the books; but his only friend was a heathen whom he loved passionately and to whose house he went daily, and then they two talked together. The heathen was exceedingly pleased with this, and said within himself, "I never fast, I never pray, I never kill the Easter-lamb, I eat hog's meat, I eat monkey-meat, I eat the carrion of cattle, I drink beer, and make water while standing: the priest sees me (doing all this), and yet likes my friendship." Every day when he came home from his forest where he had been hunting, he went to the priest, and saluted him; and when he rose up in the morning, he never went to the forest, without first saluting the priest: he and the priest lived in friendship.

One day when the heathen had come to salute him, the priest said to the heathen, "My friend, in a week I shall go to Mecca." His friend, the heathen, said to the priest, "Father priest, if thou goest to Mecca, take me with thee!" His friend, the priest, said to the heathen, "Thou art a heathen, thou never fastest, never prayest, eatest carrion, drinkest beer, — and wilt thou follow me to go to Mecca? I shall not take thee with me." When his friend, the heathen, heard these words, he went and remained at home, and there saw how the priest prepared himself for the journey, how he killed a cow, cut up and dried all her meat, and preserved it. Then he also arose, went to the forest, and having killed a hog for himself, he took it home, cut it up and dried it, which the priest saw him do. After one week the priest got ready, took his dried meat and his flour, and put each in a separate bag, took his calabash for drinking water, took his book-case and put his books therein, took his prayer-calabash*), and set out on the way to Mecca. When his heathen friend saw him start for Mecca, he also went into his house, took his dried hog's meat, his dried monkey-meat and

*) The prayer-calabash is used for washing the face and hands before prayer.

a calabash with beer, and put it into his bag; he also took his calabash for drinking water, his staff, his shoes, and got ready. His friend, the priest, had set out and gone three weeks; — and having started and walked one week, he overtook the priest on the way. When he had overtaken him, and the priest had seen him, the priest said to his heathen friend, “My friend, how couldst thou rise and follow me and come to me, after I had told thee that I would not take thee to Mecca, and had left thee behind? I shall not take thee with me, I and thou cannot walk together in one way and enter Mecca.” His friend, the heathen, made the following reply to the priest, “Go thou to Mecca alone, and I will follow thee when thou hast arrived there.” So the priest arose and went on in his journey, the heathen remaining behind.

When the priest had entered Mecca, the heathen arose and followed the priest to Mecca, and when he entered Mecca as it were to-day, the morrow was Friday: so when they had gone to sleep, and it had become day again, it was Friday. About 9 o’clock in the morning all the great men of Mecca prepared themselves to come out of the open place of prayer; and when they had come out, the crier rose up, shouted the prayer-hour and then sat down at the gate, while all the great men entered the mosque and sat down. The priest who had come to Mecca, went and stood at the entrance of the gate; then the heathen also arose, and came to the entrance of the gate. When he was come, the priest wished to enter the mosque, but on his attempting to do so, the crier at the entrance of the gate asked the priest, “Father priest, whence art thou?” The priest told him the name of his town; but the crier continued, “Father priest, thou hast a friend who followed thee hither, but whose coming thou dost not like, and whom thou callest a heathen: as thou not only callest him a heathen, but at first also a friend, thou knewest that he was a heathen, that he eats dogs, hogs, monkeys, that he drinks beer, and makes water while standing; thou knewest that he never fasts, never prays, and never kills the Easter-lamb, that his parents, his grandparents, and his great grandparents were heathen: all this thou knewest, ere thou calledst him friend, and ere thou and he made friendship; and yet thou never one

day saidst to him, 'thou art a heathen': but when thou ro-
 sest up and saidst to him that thou wantedst to go to Mecca,
 and he solicited thee, saying, 'May I follow thee, that, when
 we are gone to Mecca, and God gives thee a good place, I,
 by thy blessing, may also obtain one,' thou didst not like a
 heathen to come. Now, as thou saidst, 'I am a priest,' dost
 thou know who is a heathen? If thou dost not know who is
 a heathen, I will tell it to thee to-day, and thou shalt hear
 something about a heathen: not he is a heathen who eats hog's
 meat, or monkey-meat, or carrion, or who drinks beer, and
 makes water while standing, but a heathen is he who quar-
 rels with his neighbour and then keeps him in his heart (ma-
 liciously), and always remembers it, when he sees him with
 whom he had had a quarrel; yea, hear what I tell thee to-
 day, that he is a heathen who keeps another in his heart (ma-
 liciously)! Because when thy friend, the heathen, hoped, on
 his following thee hither, to obtain heaven by thy blessing,
 but thou didst not like his coming, therefore it is that I will
 not let thee enter the mosque; but the man whom thou call-
 est a heathen, he may enter." So they called the heathen
 to come, and the porter opened the gate, and the heathen en-
 tered, but the priest was prevented and remained standing
 before the gate. All the great men prayed in the mosque,
 and when they came out, the priest was standing before the
 gate; but his friend, the heathen, had prayed with the great
 men. Then all the great men went home, and afterwards cal-
 led the heathen, and gave him a beautiful house to live in,
 but to the priest they gave some small place to live in: thus
 both remained.

At the end of a month the heathen arose, went to the
 chief magistrate, and said to him, "I wish to go home." Then
 the magistrate gave him a silver basin, a scarlet cap, a sil-
 ver staff, a cloak, a beautiful upper garment, food to eat on
 the journey, and a golden plate for his food. The heathen
 took all his things which the chief magistrate had given him,
 returned, and sat down in his house. After this the priest
 arose and went to the chief magistrate and said to him, "My
 father, I wish to go home." When the magistrate had heard
 this, he gave him a little food, a water-pau, a copper-basin, and

an iron staff. The priest took his things, went and sat down in the house. After a week the priest and his heathen friend got ready, took their things, and started on their way home. Then, after walking two months, they came home, and the priest went and sat down in his house, and the heathen went and sat down in his house: thus they lived in their houses about a month.

Then on one day the priest was taken with fever in the morning, and the heathen between morning and noon, so that both had to lie down. Early the following morning, when the priest had said his prayer, he died, and between morning and noon the heathen died also, so that both died in one and the same day. When they were dead, all the people of the town talked about it, saying, "The priest and his heathen friend went together to, and returned from Mecca, and after one month they both died on the same day." The chief magistrate of the place said to the people of the town, "Go, wash and dress them both, then carry them and lay them in the grave-yard, and dig their graves, not far from one another, but in the same place." The people of the town arose, went, took them, washed and dressed them, laid them in rough mats, tied them up, and laid them down on the grave-yard. Then they took spades, measured the ground, and began to dig the grave of the heathen. They had soon dug the grave; for the grave of the heathen was not hard, the ground having no stones, but sand; the sandy ground was soft, and watery underneath, hence they had soon finished the grave of the heathen. As soon as it was finished, they also commenced digging the grave of the priest: they swept and measured the ground, but when they had dug one foot deep, they met with rocks. On finding that the grave was stony, they left it, went, and began at another place; but again, when they had digged one foot deep, they met with rocks which prevented their digging further. All the people of the town did not know what to say, as they were prevented from digging the grave, because it was rocky wherever they digged. Then the chief magistrate said to the people of the town, "Now dig again a grave, and when you have digged a little, then put him in and cover him!" The people of the town took their spades,

and when they had digged another grave about knee-deep, it was rocky underneath, so they took the priest, and put him into the hole. However, they could only cover him half. But when they buried the heathen, there was very white ground in the grave, and underneath it water. So they took the heathen, put him into his grave, and covered him; then when they began to leave the grave-yard, and looked at the grave of the priest, all the people saw that one half of the priest was within, and one half without the grave; but when they looked at the grave of the heathen, they saw water come out, fill the grave, and flow over. When they had seen this, they all left the grave-yard and went their way home, and having arrived at home, they went to the chief magistrate, who said to them, "This priest did not like to take the heathen with him to Mecca; but our Lord accompanied the heathen who went, attended the prayers, followed the great men of Mecca to the mosque, entered there, and prayed; but the priest who relied on his being a priest, did not obtain admission to the mosque: as to the creation of our Lord, he has created all, the black and the red, the small and the tall; our Lord did not create any one, saying, 'this is a heathen, and this a believer,' but he has created all alike; with our Lord there is neither slave, nor priest, nor free man, but every one is free. Ye priests say, 'We are priests' and ye expect to obtain heaven; but (merely) on account of thy being a priest thou canst not obtain heaven. If a man has a good and white heart, he will obtain heaven: it is the heart that carries one to fire, and that carries one to heaven; as for reading, thou mayest have read through all the books of the world, but if thine heart is black, thou shalt not obtain heaven. The priest who had a heathen friend, expected, in his heart, that he would obtain heaven, because he was a priest who knew the books, fasted, prayed, killed the Easter-lamb, and gave alms; whereas his heathen friend neither fasted, nor prayed, nor gave alms, but ate carrion, and hog's meat, and monkey-meat, and drank his beer, and made water while standing: and nevertheless our Lord who knew their hearts, made out the priest for the fire and the heathen for heaven."

In the next world there are seven fires and eight hea-

vens: the seven fires were created for the priests. The reason why the seven fires were created for the priests is this, that the priests know the books, so that, on opening them, they may see the good way and the bad way; now if one who sees the good way, leaves it, and follows a bad way, he enters into fire. This the great people said, viz. that there are seven fires and eight heavens, and that the seven fires were created for the priests: for when priests who see, know, and hear what is good, turn back themselves, and do what is bad, our Lord will not give them a good place. — This story of the priest and his heathen friend is now finished.

3. Story of a Servant of God.

There was a Servant of God who had one wife and one horse; but his wife was one-eyed: and they lived in their house. Now, this Servant of God understood the language of the beasts of the forest, when they spoke, and of the birds of the air, when they talked, as they flew bye; this Servant of God also understood the cry of the hyena, when it arose at night in the forest and came to the houses, and cried near them; so, likewise, when his horse was hungry, and neighed, he understood what it neighed, rose up, brought the horse grass, and then returned and sat down.

It happened one day, that birds had their talk, as they were flying bye above, and the Servant of God understood what they talked. This caused him to laugh, whereupon his wife said to him, "What dost thou hear that thou laughest?" He replied to his wife, "I shall not tell thee what I hear, and why I laugh." The woman said to her husband, "I know why thou laughest: thou laughest at me, because I am one-eyed." The man then said to his wife, "I saw that thou wast one-eyed, before I loved thee, and before we married and sat down together in our house." When the woman heard her husband's word, she was quiet.

But on one occasion, at night, as they were lying on their bed, and it was past midnight, it happened that a rat

played with his wife at the top of the house, and that both fell to the ground, whereupon the wife of the rat said to her husband, "Thy sport is bad: thou saidst to me that thou wouldst play, but when we came together, we fell to the ground so that I broke my back." When the Servant of God heard the talk of the rat's wife, as he was lying on his bed, he laughed. Now as soon as he laughed, his wife arose, seized him, and said to him, as she held him fast, "Now this time I will not let thee go out of this house, except thou tell me what thou hearest, and why thou laughest." The man begged the woman, saying, "Let me go!" but the woman would not listen to her husband's entreaty, and said to him again, "I shall not let thee go, except thou tell me what thou heardest to-night, and why thou didst laugh." When the man had heard the word of his wife, he said to her, "I am God's: let me go and I will let thee know why I was laughing." The woman then relaxing her hold, her husband said to her, "The reason why I laugh, is this, that I understand the language of the beasts of the field, as they talk, and what the birds of the air say, as they fly past, and that I understand the cry of the hyena, when it gets up in the forest and cries near the town in order to carry off people's goats; also that I understand the neighing of our horse in the stable, as it neighs when it is hungry, so that I may arise and go to give it grass." Then he and his wife were at peace with each other, and slept on their bed. When they had slept, and it was day, the Servant of God arose, and went to his horse; but when it neighed, he did no longer understand it; so as to the birds of the air, which talk, when they see that it is day, he did no longer understand their talk, on listening; neither did he any longer understand the cry of the beasts of the field, when they cried, nor the cry of the hyena, when it came near the town and cried. So he went, sat down in his house, hung down his head, and said to himself, "If a man opens and tells his inward thoughts to a woman, God will punish him for it: formerly I understood the language of all the beasts of the field, when they talked, and of the birds of the air, and of the rats in the house, and the neighing of my horse; but to-day Satan has taken me out of the (right)

way: when I told my secret to a woman, our Lord shut mine ears; therefore, henceforth let no man tell all his secrets to a woman!"

The great men also say, "If a man tells his secrets to a woman, the woman will bring him into Satan's way: if he had not told them to his wife, the whole creation of God, men and beasts, birds and the fish in the water, they would all understand one another's language. A woman never brings a man into a good way. Now we are all such whose language our Lord has divided."

I have told thee what I heard them say, that a Servant of God and his wife did. I do not tell thee for the purpose of writing on paper what I never heard: whatever is here written on paper is only truth and no lie. This is finished.

4. Story of an Old Man who had Six Sons.

An old man called his six sons to come to him, and when they were come, he said to them, "I have called you: are all six of you come to me?" They replied to their father, saying, "Father, all six of us are come to thee." Their father said to them, "Hearken, I have something to tell you." They said to their father, "Father, speak, we hear." Their father said to them, "Let me know which employment each of you six wishes, in order to maintain himself."

They obeyed their father's word, and one of them rose up before his father, and said to him, "I will tell thee what employment I like: listen!" His father said to him, "My son, tell me what employment thou wishest for: I will hear." He replied to his father, "I will get up and go to the king's residence, that the king may provide me with a horse, for I like war." The father said, "Thou likest this for an employment? — Go and sit down, I have heard thy part." So one son went and sat down. Again one arose and came, and standing before his father, said, "Behold, I am come to thee." The father said to him, "If thou art come to me, I will ask thee: which employment dost thou wish, to maintain thyself

by?" The son said to his father, "I will tell thee the employment I like: listen!" His father said, "Tell me: I will hear." He said to his father, "My father, as for me, I like stealing for my employment." His father said to the boy who liked stealing, "Thou likest stealing for an employment? — Go and sit down, I have heard thy part." Again one arose and came before his father, saying, "I am come to thee." His father said to him, "As thou art come to me, let me know the employment thou likest." He answered and said to his father, "I like highway-robbery for an employment." His father said to the son who liked highway-robbery, "If thou choosest highway-robbery, thou hast got thy part, I have heard it: go and sit down." Again another son arose, came and stood before his father, saying, "Behold, I am come before thee!" The father said to his son, "Thou art come before me, as I see, and now I will ask thee to let me know the employment thou likest." The son said to his father, "My father, listen, and I will tell thee the work which I like." His father replied, "Tell me, I hear." He said to his father, "The employment which I like, is, I will go with my asses, my bullocks of burden, and my camels, and will trade." The father said to his son who fixed upon trading, "Go and sit down, I have heard thy part." Again one arose, came and said, as he stood before his father, "My father, I am come to thee." His father said to him, "As thou art come to me, I will inquire of thee what employment thou likest: tell me, and I will hear." He said to his father, "My father, I like farm-work for an employment." The father said to his son who had fixed upon farm-work, "As thou hast fixed upon farming for an employment, I have heard thy part: go and sit down!" Again one arose, came, stood before his father, and said, "My father, behold, I am come to thee." His father said to him, "As thou art come to me, I will ask thee what employment thou wishest for: tell me, that I may know." The son said to his father, "My father, I like the employment of a blacksmith." His father said to him, "My son, thou likest the work of a blacksmith: I have heard thy part; go and sit down." The boy went and sat down.

The old father again called all his six sons, and said to

them, "Arise, stand up: I have heard all the words which ye have spoken, and now go home, and let each of you begin and carry out the work of his profession, and I will see you (again)." Then they all arose from their father's, and went to their own homes: the young man who liked war went to the king's house, the young man who liked stealing went and remained by himself, the young man who liked trading went and remained by himself, the young man who liked highway-robbing went and remained by himself, so did also he who liked the profession of a blacksmith, and he who liked farm-work: all six of them dispersed, one after the other.

So it happened as respects the man who liked war, and who went and remained in the king's house, that, after two months, the king received the news of war from a heathen town. Then the king summoned his soldiers, and when they had come, they said to him, „Behold we are come to thee, as thou hast called us." The king said to the soldiers, "I have had intelligence of war from a heathen town, therefore I have called you: go home and get ready, and to-morrow go to the heathen town which is at war, as I am told, take the inhabitants, and bring them to me." All the soldiers, obeying the king's word, got themselves ready, and went to the heathen town. Then, as soon as the heathen had seen them, they all arose and met them on the way, and, as the soldiers prepared themselves, the heathen began the battle, in which they drove back the soldiers, so that the whole army of the soldiers was broken up and put to flight: all the soldiers fled, and the heathen pursued them. Then the son of the old man who had said to his father, "I like war," was killed by the heathen. All the other soldiers hastened home, and then went and said to the king, "The heathen of the town to which thou sentest us, have pursued us, so that we had to come back to thee." The king said to them, "How many men did these pagans kill?" They answered, saying, "They only killed the son of the old man who came to thee for war." The king called some one, and said to him, "My man, go and tell the old man, that I sent his son who was living with me to war, and that he was killed in the war." The messenger went, and said to the old man, "Father and

old man, the king has sent me to thee, requesting me to come and inform thee that, when thy son who came to stay with him, went to war, he was killed in the war." The old man said, "When I asked my son what employment he would like, he said to me that he liked war: now he has got what he wished for." — Thus ends the story of the man who liked war.

The thief who had replied to the old man's question, "I like stealing," arose day by day*), and stole people's things, without knowing that they watched him. On one occasion he arose, and went to the house of a man who had his horse tied up and was asleep: so he went into the man's house, opened the door, untied the horse, and was about to lead it away; but as he came out, the owner of the horse arose, saw and seized him, and then raised a cry for help, that all the people of the town arose, came to his assistance, and held the thief. When the man asked them, as they were holding the thief, "what shall we do to him?" they replied, "On the spot where thou hast seized this horse-thief, there also be his execution!" Accordingly they carried him there, and hanged him. When they had hanged him, the people of the town called some one, and sent him, saying, "Man and father, go and inform the old man that, when his son stole a horse here, we saw it, and caught and hanged him." The messenger went, and said to the old man, "Father and old man, the great people of the town sent me to come and tell thee, that thy son went, and loosed a man's horse which was tied to its post, but as he was about to lead it away, the owner of the horse arose, seized him, and raised a cry for help that all the people of the town came to his assistance, held thy son, carried him away, and hanged him." The old man said, "When I asked this young thief what employment he would like, he said to me that he liked stealing: and now he has got what he wished for." — This is the end of the young thief's story.

The merchant arose, prepared himself in his house, loaded his camels, his asses and his bullocks with merchandise, and set out for a trading journey. He traded in a distant

*) Lit. "to-day and to-morrow."

town, and took his goods, but as he returned, they waylaid him, seized his goods, and killed him. News being brought to the old man, saying, "Father and old man, thy son set out on a trading journey and traded, but as he was coming home, they waylaid and murdered him;" the old man said referring to his son who liked trading, "When I (once) asked him, 'What employment dost thou like?' he said 'I like trading:' now he has got what he wished for." — Thus end's the merchant's story.

The highway-robber, time after time, when the people of the town went to a neighbouring market, rose up after them, went, and hid himself by the way, and when he saw the people come home from the market, he stopped them, and took their goods, not knowing that some people were on the watch for him. So he arose one day, went, and hid himself on the way to the market, and on seeing two men come home from market, he arose and stopped them; but when he began to take their goods, they overpowered him, struck, and killed him. When the old man heard the news of the highway-robber being killed, he said, "I once asked the youth, what employment he would like, and he said he liked highway-robbery: now he has got what he wished for."

Two only remained, the farmer and the smith. At the end of two years the old man called some one, and sent him, saying, "Go, that my six sons may come to me, I wish to see them." The man arose, and on coming to the dwelling-place of the old man's sons, two (only) were left there, to whom he said, "I come to you, because your father has sent me to call all six of you to come to him: for he wishes to see you." The two sons arose, and having gone there, they called their father, the old man, and said, "Behold, thou hast called us, as a man told us: we obeyed, and therefore are come to thee." Their father listened to what they said, arose, came out of his house, and, having come to them and seen them, he observed that, when he called them the first time, six of them came to him, but having called them now, (only) two sons came to him. The old father asked the two sons, "Did not six of you come to me, when I called you before? why, on calling you to-day, came only

you two? where are the four others?" Then the two sons said to the old father, "Our father, of the four others one said he liked (to be) a soldier, but when he had gone to the king's place, and the king sent him to war, he was killed in a battle." The old father said to them, "And where are the three others?" They answered, saying: "One was a merchant, so he travelled about and traded; but, on his way home, he was murdered." The old father said to them, "And where are the two others?" They replied: "One was a thief: he once rose to steal some one's horse, but he was caught and hanged." The old father asked again, "And where is the other?" They said to him, "The other was a highway-robber; he, day by day, used to go and hide himself on the way to the market, and when he saw people get up in the market and return home, he stopped them, and took away their things. But on one occasion, when he had gone and hid himself by the market-way, two men arose in the market at night to go home; as soon as he saw them, he arose and stopped them; but when he had begun to take their things, the two men were stronger than he, and struck and killed him."

The old man said to his two sons, "Only you two are left: what business do you pursue?" One arose and said to the old man, his father, "My father, when thou didst ask me before what work I would like, did not I tell thee that I liked farming?" The old man said to his son, the farmer, "I thank thee, my son, thou hast chosen a good profession; go and sit down, my son, thou art wise: not I have given thee thy wisdom, but the one God." The other rose up before his father, and said to him, "My father, thou didst call us." The father to the son, "I have called you, and thou only art now left for me to ask what business thou pursuest." The young blacksmith said to his father, "My father, when, on a previous occasion, thou didst call and question all six of us, did not I tell thee, 'My father, I like the profession of a smith?'" His father, the old man, replied, saying, "Thou, my son, hast a good profession, hold it well with thy hands! thou art wise: not I have given thee thy profession, but God alone has given it thee; hold it well with thy hands! After me, when I am dead, thou, the smith, and thine elder brother,

the farmer, will maintain yourselves, and if, in future, God gives you wives and children, and you live in your homes, then teach your children also your professions!"

The old man said also, "Whatever one's soul likes, our Lord will give him, if he asks." So it was with his two sons, the farmer and the smith; and also to the four others our Lord gave the professions which they liked, and for which they asked him.

This story of the old father and his six sons which was narrated to me, and which I told thee, so that thou mightst write it well with thy pen, — this is now finished.

5. Story of a Cunning Girl.

There was a man who had a beautiful daughter, and he saw that all the boys loved her on account of her beauty. Now, two boys who were rivals arose one day, and went to the girl, saying, "We are come to thee." The girl asked them, "What do you want of me?" The two boys answered, and said to the girl, "We love thee, this is why we came to thee." The girl arose, went to her father, and said to him, "Behold, two boys are come to me." The father arose, came out, went to the two boys, and asked them, "What do you want, my sons, that ye have come to me?" The boys said to the girl's father, "We are rivals of one another, and are come to thy daughter, because we wish her for a wife." The girl's father listened to what the boys said, and replied to them, "Go, and sleep at home to-night, and when ye come again to-morrow ye will see who shall have my daughter for a wife."

The boys attended to what the girl's father said, and went back to sleep at home. But when it was day, the following morning, they arose, and went again to the girl's father, saying, "Behold, we are here; on account of what thou saidst to us yesterday, therefore are we come to thee." The girl's father listened to the words of the boys, and said to them, "Stop, and wait for me, whilst I go and buy a piece of cloth

in the market, and then, when I have brought it to you, you shall hear what I say." The young men attended to the words of the girl's father, and stayed, whilst the girl's father arose, took money, and went to market. He went to the place where cloth is sold, bought a piece of cloth, and came back with it to where the young men were. Having returned, he called his daughter, and when she was come, he said to the young men, "My sons, ye are two, but the girl is only one: to which of you shall I give her, and to which of you shall I refuse her? — Behold this piece of cloth: I will rend it into two dresses and give it to you, and then, whoever has first finished sewing his, he shall be the husband of my daughter."

The young men took each his cloth, and got ready to sew, whilst the girl's father looked at them. Then the father also called his daughter to where the two boys were, and when she was come, he took yarn, and gave it to her, saying, "Behold this yarn: do thou twine it and give it to these young men." The girl obeyed her father; she took the yarn, and sat down by the young men.

But the girl was cunning, and neither her father nor the young men knew it: the girl knew already whom she liked. The girl's father went, sat down in his house, and waited for the young men to sew the cloth, saying, "Whoever first has finished sewing, he shall be the girl's husband." The girl began to twine the yarn, and the young men took their needle and began to sew. But the girl was cunning: for the young man whom she liked she twined short (threads), and for the young man whom she disliked she twined long (threads). So the young men were sewing the cloth, and the girl was twining yarn, and at noon she saw that they had not yet finished sewing the cloth; so she continued twining the yarn for them, and they went on sewing. About three o'clock in the afternoon the young man who had the short threads had finished sewing the cloth, but the young man with the long threads had not yet finished.

When the girl's father arose and came to the young men, he said to them, "Did ye sew till now, and is the cloth not yet finished?" The one young man arose, took his cloth, and said to the girl's father, "My father, behold: my part is

finished." The part of the other young man was not yet finished. The girl's father looked at them, and they looked at the girl's father; then the latter spoke, saying, "My sons, when ye came to me, and both of you said that ye wanted my only daughter, I would not be partial to either of you; therefore I brought a piece of cloth, rent it into two dresses, gave them to you, called my daughter to twine thread for you, and said, 'Make these dresses!' Ye began to make them, and I said to you, 'He who has first finished the dress, he shall be the husband of my daughter.' Did you understand that?" The young men answered, saying, "Father, we understood what thou saidst: behold, the man who made the dress he shall be the girl's husband, and the man who did not make it, shall not be the girl's husband."

It was the cunning girl who decided the contest of the two young men. The girl's father did not know, that his daughter, when she twined the thread, had made short threads for the man she liked, nor did he know that she had made long threads for the man she disliked: he did not know that it was the girl who had chosen her husband. The girl's father thus reasoned in reference to the young men, "If the man who first finishes sewing, takes the girl, he will work fast and maintain the girl, but were he to take the girl who does not finish sewing, — would he also work fast, and maintain the girl?" So the two young men arose, and went to their town: but only he who had first finished the dress took the girl for his wife. — Now the story of the cunning girl which I heard, is finished.

III.

FABLES.

1. Fable of a Hen and a Cat.

A cat arose in her house, went to a hen, and said to her, "Let us make friendship!" The hen replied to the cat, "Dost thou like me for a friend?" The cat said, "yes," and went away, and, after having been at home for a while, she sent her child to the hen, saying, "Go and tell the hen to rise up early to morrow morning, and to come and accompany me to a neighbouring town." The child arose, went to the hen's house, and saluted her. The hen arose, and asked it, "Thou child of the cat, dost thou come to me in peace?" The cat's child replied, "I come in peace: my mother has sent me to thee." The hen said to the cat's child, "Say, what thy mother has sent thee for: let me know!" After the cat's child had told it to the hen, it said, "I will go," and set out, and went home.

When it was gone, the hen arose, called a child of hers, and said, "Go and ask the cat, at what time we shall go to the neighbouring town." When the child had already started, she called it back again, saying, "Come back, I must tell thee something." The child returned, and when it had come to its mother, she said to it, "When thou goest to the cat, open thine ears, and hear well what she says, and come and tell me!" The child went to the cat, and saluted her, and when the cat arose and came out to it, the hen's child was standing there. The cat asked the hen's child, "Why did thy mother send thee to me?" The hen's child said, "My mother said, I must come and ask thee, 'How early shall we go to the neighbouring town?'" The cat said to the hen's child, "Go and tell thy mother to arise and come at the cock-crowing: for what should eat her?" The hen's child returned

to its mother, and said to her, "Behold, I went to the cat's place where thou sentest me, and am come back." The hen said to her child, "What did the cat say? Let me hear what word she spoke." Her child answered and said to her, "My mother, the word which the cat spoke is this, 'Go and tell thy mother to come to me when the cock crows, that we may go: for what should eat her?'"

Its mother, the hen, said to her children, "My children, lie down in your house: for I have heard what the cat said." The children of the hen obeyed their mother, went, and lay down, and also their mother lay down. They slept their sleep till the cock crew, which when the cat heard, she arose, got ready, and waited for the hen, thinking, "May she come that we may go!" The cock crew the second time, and the cat looked out on the way whence the hen was to come, thinking, "May she come, that we may go!" The hen did not get up at home, and day came on. When it had become day, the cat arose in her house, went to the hen's home, and said to her, "Hen, thou sentest thy child to me, and askedst at what time we should rise up, and I said to thy child, 'Go and tell thy mother to come, when the cock crows, that we may go;' did it not tell thee what it was told by me, that thou art still sitting at home, although it has become day?" The hen said to the cat, "Sister cat, if thou wishest to have me for a friend, I must never get up in my house and come out at night." The cat said to the hen, "What art thou afraid of that thou sayest, 'I will never come out at night?' What is there on the way?"

The hen listened to what the cat said, got herself ready, and called her children, saying, "Come and let us accompany the cat to a neighbouring town!" All the children arose, and when they had set out on their way, the cat went before, and having gone on a little, she seized two children of the hen: and the hen saw that the cat was seizing two of her children. So the hen said to the cat, "Sister cat, we have scarcely set out on our way, and dost thou seize two of my children?" The cat replied, "Thy two children which I took have not strength enough to walk: therefore did I take them to my bosom, that we may go on." The hen said to the

cat, "If thou actest thus, I and thou must dissolve our friendship." The cat replied, "If thou wilt not have a friend, I shall not let thee go home." So, as the hen began to go home, the cat made a bound, and seized the hen's head, whereupon the hen cried for help. All the people of the town heard her, arose, ran, and when they were come, the cat was holding the hen's head tight. When the cat saw the people of the town, she left the hen, ran away, and entered her forest.

There the hen was standing, and the people of the town said to her, "Thou fool, didst thou, a hen, arise, and go to befriend a cat? If we had not heard thy screams, and come to thee, she would have killed thee and carried away all thy children into her forest." The hen said to the people of the town, "God bless you: you have taken me out of the cat's mouth." The people of the town said to her, "To-day our Lord has delivered thee, but for the future do thou no more make friendship with the cat. The cat is too cunning for thee: beware of the cat in future!" — I have heard old people say, that on that day the cats and the fowls dissolved their friendship. This is finished.

2. Fable of a Stork and Toads.

A stork went and laid eggs in a tree, brooded, and hatched young ones. Then she left, and went to seek food for her little ones; but she did not get any food, and all her little ones were crying for hunger: the stork did not know what to do. So she arose one day, went to her friend, and said, "My friend, I am come to thee." Her friend said, "What dost thou want that thou art come to me?" She replied to her friend, "My children are hungry, and I have no food; therefore am I come to thee: teach me a device!" Her friend said to her, "Arise in the morning, go to the brook, and see whether there are toads in it; then come back, and on the following morning go again, and lie down by the side of the brook: stretch out thy legs and thy wings, shut thine eyes, keep quite silent, and lie in one place, till the toads come

out in the morning, and, after seeing thee, go home and call all their people to come, to take thee by the wing and to drag thee away: but don't thou speak to them, be perfectly quiet!"

She listened to what her friend said, and at night she arose, and went to the brook, when all the toads were singing; but as soon as they saw her, they went and hid themselves at the bottom of the water. So the stork went home and slept, and having slept, she rose up early, and went back again to the brook, without being observed by the toads: she went softly, and lay down by the side of the water, pretending to be dead, stretching out her legs, her wings, and her mouth, and shutting her eyes. Thus she lay, till, after break of day, one toad arose, and, finding that it was day, came forth, and saw the stork lying. He went back, and called all the toads, "Come, behold I have seen something dead, lying at the door of our house, and when I had seen it, I came back to call you." So all the toads arose and followed him, and having come out, they all saw a stork lying at the door of their house: but they did not know that the stork was more cunning than themselves. They returned home, called a council together and said, "What shall we do? Some one who came we do not know whence, has died before the gate of our town." All their great men answered and said, "Arise, all of you, go out, drag this dead body far away, and leave it there!" So they all arose, went, and, taking the stork by its wings and legs, dragged it away.

The stork was cunning, she saw them, without their knowing it. They sang, as they dragged her away, "Drag her and leave her! drag her and leave her!" The stork did not speak to them, as they all dragged her away, although she saw them. Now, when they had carried her far away, the stork opened her eyes, which, when they saw, they all began to run away. As soon as the stork saw that the toads had begun to run away, she arose, and pursued them: having overtaken one, she took and swallowed it, and so she went on taking and swallowing them. The toads kept running, but by the time they would have got home, the stork had swallowed them all, one by one. She had filled her bag, and then started on her way home: as soon as her children

saw her, they all ran to their mother, saying, "Our mother has brought us food." When they were come, their mother threw all the toads in her bag down to her children, and her children ate them, so that their hunger was appeased.

The stork arose, went to her friend, and said, "My friend, what thou toldest me yesterday is excellent: I went and lay down by the side of a brook, and when the toads saw me in the morning, they thought I was dead; they came, dragged me along, and when they had carried me far away, not knowing that I was wiser than they, and thinking that I was dead, I opened mine eyes to look at them; but on seeing me open mine eyes, they all began to run away. Then I arose, pursued them, and when I had overtaken one, I took and swallowed it; and when I had overtaken a second, I took and swallowed it: so by the time they would have reached home, I had swallowed them all, and filled my bag with them. I brought them to my children, and when all my children were around me, I threw the toads before them out of the bag, and they ate them, that their hunger was appeased." She also thanked her friend, saying, "God bless thee: thou hast taught me an (excellent) device."

Thus the stork and her friend devised a plan, and thus they acted to maintain their children, while the toads were sitting in their house. So now, when the toads are croaking in a brook, and they see any one come, they are all quite silent, supposing that a stork is coming. — This fable of the stork and the toads which I heard, is now finished.

3. Fable of a Weasel and his Wife.

The wife of a weasel bore a child, and then called her husband and said, "Seek such clothes as I like, and bring them to me." The husband listened to his wife's word, and said to her, "What kind of clothes dost thou like?" The wife replied to her husband, "I like the hide of an elephant." The husband attended to his wife's wish, arose, and went to a fowl, saying, "Sister fowl, listen, and I will tell thee some-

thing which my wife told me." The fowl replied to the weasel, "Tell me what thou hast to say: I will hear." The weasel said to the fowl, "Sister fowl, yesterday, when my wife had given birth to a child, she said to me that she does not like any kind of clothes, except an elephant's hide: now what shall I do to obtain an elephant's hide, so as to give it to her?" The fowl answered, and said to the weasel, "Stop, and I will teach thee a trick, that thou mayest obtain an elephant's hide: go, call the muck-worm, the fowl, the cat, the dog, the hyena, the leopard, the lion, and the elephant, call them all and ask them, saying, 'Be pleased to come: my farm is overgrown with grass¹,' and when they are come, thou mayest obtain an elephant's hide."

The weasel attended to what the fowl said: he called all whomsoever he liked, and when they were come to him, he asked them, and they agreed to his request, and went home. Next morning the muck-worm arose first, took his hoe and his spear²), and went to the farm of the weasel. Then he stuck his spear in the ground, and began to hoe. The weasel was sitting in the midst of his farm, while the muck-worm hoed, and the fowl came. The fowl having come, she said to the weasel, "Who came before me?" The weasel replied. "Behold, the muck-worm has come, and is at work." As soon as the fowl had seen the muck-worm, she took and swallowed it, and then began to work.

When the cat arose and went to the farm, she asked the weasel, "Brother weasel, who did come before me?" When the weasel replied, "The muck-worm came," the cat asked, "Where is the muck-worm?" and on being told that the fowl had swallowed it, she asked, "Where is the fowl?" The answer was, "Yonder the fowl is at work." The cat went, seized and swallowed the fowl, and then fell to work alone.

¹) This refers to a practice, almost universally prevalent among the Negroes, of working their farms in company. The number of men thus uniting for mutual work is sometimes very great, and on these occasions they are most industrious, so that they do a great amount of labour in a single day.

²) The spear is not used as an agricultural implement; but the sense of insecurity is such among the Negroes, that, in most countries, they do not even go to their farms, without being armed.

The dog arose, and on arriving at the farm, asked the weasel, "Brother weasel, who came before me?" The weasel replied, "The muck-worm came." He asked the weasel, "Where is the muck-worm?" The weasel replied, "The fowl swallowed the muck-worm." He asked again, "Where is the fowl?" The answer was, "The cat has swallowed the fowl." Next question, "Where is the cat?" Answer, "Behold, here is the cat at work." The dog took and swallowed the cat, and then began to work alone on the farm.

The hyena arose, and when he came to the farm, asked the weasel, "Who came before me?" The weasel answered, "The muck-worm came before thee." He asked again, "Where is the muck-worm?" Answ. "The fowl swallowed the muck-worm." Qu. "Where is the fowl?" Answ. "The cat swallowed the fowl." Qu. "Where is the cat?" Answ. "The dog swallowed the cat." Qu. "Where is the dog?" The weasel answered to the hyena, "Yonder the dog is at work." When the hyena saw the dog, he went, seized and swallowed him, and then went, and began to work.

Next the leopard arose, took his hoe, and went to the farm. When he had come and asked the weasel, the weasel said, "The muck-worm came first." He asked, "Where is the muck-worm?" Answ. "The fowl swallowed it." Qu. "Where is the fowl?" Answ. "The cat swallowed it." Qu. "Where is the cat?" Answ. "The dog swallowed it." Qu. "Where is the dog?" Answ. "The hyena swallowed it." Qu. "Where is the hyena?" Answ. "Yonder he is at work." As soon as the leopard saw the hyena, he went, seized, killed, and ate it, and then began to work.

Next the lion arose, took his hoe and went to the farm. When he came, and saw the weasel sitting, he asked him, "Brother weasel, who came first, before me?" The weasel replied, "The muck-worm came." He asked again, "Where is the muck-worm?" Answ. "The fowl swallowed it." Qu. "Where is the fowl?" Answ. "The cat swallowed it." Qu. "Where is the cat?" Answ. "The dog swallowed it." Qu. "Where is the dog?" Answ. "The hyena swallowed it." Qu. "Where is the hyena?" Answ. "The leopard swallowed it." Qu. "Where is the leopard?" The weasel answered to

the lion, "Yonder the leopard is at work." When the lion looked before him, he saw the leopard at work. Then he went, seized the leopard, and, after some wrestling, killed him, upon which he went and began to work.

Next the elephant arose, took his hoe, and went to the farm. — They did not know that the weasel was more cunning than all of them. — When the elephant asked the weasel, "Brother weasel, who came before me?" The weasel replied, "The muck-worm came." He asked again, "Where is the muck-worm?" Answ. "The fowl swallowed it." Qu. "Where is the fowl?" Answ. "The cat swallowed it." Qu. "Where is the cat?" Answ. "The dog swallowed it." Qu. "Where is the dog?" Anw. "The hyena swallowed it." Qu. "Where is the hyena?" Answ. "The leopard swallowed it." Qu. "Where is the leopard?" Answ. "The lion swallowed it." Qu. "Where is the lion?" The weasel replied to the elephant, "The lion is working yonder." The elephant listened to what the weasel said, but did not know that the weasel was cunning. The weasel had made a trap-hole, fastened a pointed pole in it, shut it with a mat, and covered it with earth. The elephant did not see it, so when he went and attacked the lion, and they fought and wrestled, they came near the trap-hole, and the elephant fell in. When he had fallen in, the lion went back to his forest. Then the weasel arose, and when he came to the trap-hole, he saw the elephant in it. As soon as he saw this, he fetched his knife, flayed the elephant's skin, and brought it to his wife, saying, "As thou saidst to me, that thou didst not like any clothes, except an elephant's hide, to-day I bring thee, by the help of God, what thy soul likes: behold, here it is." The wife arose, took the hide from her husband, and also took her children, and covered them with the elephant's hide. At that time was this done by the weasel and his wife.

The weasel's wife had not known, that her husband was more subtle than all the beasts of the earth, nor that he was more subtle than herself; but then she knew that her husband was most subtle. Now it is said of any one who is observed to be subtle: "This man is as subtle as a weasel." — This is finished.

4. Fable of a Jackal and a Hyena.

Once upon a time there was a famine in which every body had to suffer from hunger: there was nothing to eat. One did not know where to go and seek food: all were sitting at home and reflecting. One day the hyena arose, and went to the forest to seek food, and there fell in with a great many monkeys who were bathing in a lake. Then the hyena addressed the monkeys, saying, "My skin is dirty: please to let me bathe with you." The monkeys replied to him, "Brother hyena, God has prepared this lake: come and wash thyself!" The hyena accepted the invitation, followed the monkeys, and so they went into the lake and bathed. As they were bathing, the monkeys did not know that the hyena was come to devour them. The hyena was subtle: he took hold of a monkey, squeezed it into the water, and hid it under the water. The monkeys did not know of it, but having bathed, they went home. When they were gone, the hyena went again into the water, took the monkey which he had killed, and went home.

The monkeys, on their return home, missed one of their number, so their chief asked all his people, saying, "We are all come home, but one of us is not here: whither did he go?" But none of his people knew, so the monkey-chief sat silently down in his house. Then, on the following day, all his people came again to him, and they started to bathe in the lake. When they had arrived at the lake, and the hyena came again to them, they asked him, saying, "Brother hyena, thou camest yesterday to us, and we bathed together in the lake, but on going home we did not see one of our number: didst thou catch him?" The hyena answered the monkeys and said, "When we bathed together in the lake, and all came out again to take our way home, did you see me hold one of your fellow-monkeys in my grasp whom I had killed? or do you see blood on my body? will you charge me with stealing?" The monkeys heard the word of the hyena, and said to him, "Don't come to us any more, we will no more see thee: if we see thee again, we will all assemble, and kill thee."

The hyena listened to what the monkeys said, and went home, and having slept, he arose again the following morning, and, having taken a small stone and concealed it, he went again to where the monkeys bathe. Then, when he had come near to the lake, he hid himself under a tree, so that, as the monkeys came and bathed, he saw them, but they did not see him. He took his stone, watched his opportunity, and knocked one of the monkeys on his head with the stone, so that the monkey fell into the water. Upon this all the other monkeys dispersed and went home. So the hyena went, took his prey, and returned to his home.

Then priest jackal arose and went to the hyena, saying, "Brother hyena, I am come to thee!" The hyena said to priest jackal, "What dost thou want of me?" Priest jackal replied to the hyena, saying, "All my wives and my children are hungry, and have nothing to eat, therefore am I come to thee: please to show me a way how to get food!" The hyena listened to priest jackal's request and said, "Go and sleep in thine house to-night, and come again to-morrow morning, then I will show thee where I obtain food to eat." Priest jackal, attending to what the hyena said, returned home and went to bed, and, on the following morning, he arose and came again to the hyena, saying, "Brother hyena, I come to thee on account of what thou didst tell me yesterday." The hyena, attending to the priest's word, arose, and went before, priest jackal following him, and so they went to the lake where the monkeys bathe. When they had come nigh to the lake, they hid themselves under a tree and waited. Then all the monkeys came to bathe, and as the hyena saw them bathe in the lake, he said to priest jackal, "Brother priest, as thou hast asked me, saying, 'I am hungry,' behold, here I will show thee what I eat: play thou a trick, and, whilst I return and wait in my house, pray thou to God to help thee, and having gone and succeeded in catching (something), bring it to me, that we may divide it, and thou take thy part, and I take my part."

Priest jackal, attending to what the hyena said, arose and hid himself alone; but the hyena arose and went home. Priest jackal being hidden, he saw the monkeys bathe in the

lake. Then he arose, went beyond them, and entered into the water. Now, as priest jackal is acquainted with water, he dived, and came diving to where the monkeys were: the monkeys did not see him, as they were bathing, nor did they know that there was any thing in the water. Priest jackal gently lifted his head out of the water, seized a monkey, held it tight, and drew it under the water. Then, as soon as the water went into the nostrils of the monkey, the monkey died. When the monkey was dead, he seized it, swam far away with the monkey in his gripe, and came out. He then took his monkey, and went to the hyena, saying, "Brother hyena, thou hast done a (great) thing for me: when I was hungry, thou showedst me a place where there is food; I went, and with the help of God obtained the food which thou showedst me: behold, here it is, come, divide it, take thy part, and give me mine!" The hyena, attending to what priest jackal said, arose, took his knife, cut off one fore-leg, and gave it to priest jackal. Priest jackal accepted his one fore-leg of meat, and went home.

Then, on the following morning, he arose again, went to the lake where the monkeys bathe, and hid himself: but the monkeys did not know that he was hidden, and so they all came to the lake. When they had gone in, priest jackal saw them play in the lake. So he dived, and coming to the spot where the monkeys were playing, he watched one great monkey, and seized him. The monkey screaming aloud, all his people ran off. Then priest jackal seized it, tied it, took it upon his head, and went his way home. As he went, priest jackal reflected, and said to himself, as he held his prey in his hand, "The hyena is sitting at home: and I come, kill an animal, carry it to him, and he gets up, takes it from me, and gives me a little, whilst he takes much." So he arose, took his animal, turned from the way to the hyena's house, and went to his own home. The hyena (all the while) was waiting for priest jackal, but saw him not.

The hyena knowing the subtlety of priest jackal, arose, went, and hid himself by the way, where the jackal was to come. The jackal, not knowing of this, took his prey, and was going his way home, when the hyena who was already

in wait, went and met him. As soon as they met, the hyena arose, and stood before him, and the jackal, when he saw the hyena, stood before him, with his meat in his hand. Then the hyena arose and said to priest jackal, "Brother jackal, may no one of the present generation do any good to you*): when I was sitting at home, thou arosest, camest, and entreatedst of me, saying, 'I am hungry, and my wife is hungry, and my children are hungry;' I attended to thy request, called thee, arose, went before thee to the place where food could be obtained, showed thee the place, and having told thee, 'when thou hast obtained the food by the help of God, bring it to me, that we may divide it,' thou wentest on one occasion, obtainedst meat, and when thou hadst brought it to me, I arose, cut up the meat, gave thee thy part, and took mine, and yet, after this, thou to-day goest back to the meat, and when God had helped thee to get it, thou hast left the road to me, and gone the road to thine own home: I have done good to thee, but if thou dost not like the good which I did to thee, thou shalt be prey, and what thou hast taken shall be prey, both of you shall be prey for me, and home thou shalt not go." Thus saying, he seized priest jackal, and they struggled with each other, till priest jackal left him the meat, and ran home. The hyena took the meat, and went home.

Now priest jackal is the priest of all the beasts of the forest, knowing a great many charms. When he had come home, he transformed himself into an old man, and went again to the hyena, and said, "Hyena, dost thou not know me? The man priest jackal came to me, and told me, that thou interceptedst him on his way, and tookest from him what God had given him in the forest, and, after having beaten him, wentest away: thou, dost thou not know priest jackal? dost thou not know, that he is our priest, the priest of all the beasts of the forest? bring out instantly what thou tookest from him on intercepting him in his way, I will take it to the priest, and give him what is his: but if thou wilt not bring it, I will go and call my sons together to tie thee, and to bring thee to me; then I will take thee, and carry thee to

*) viz. the whole tribe of jackals.

priest jackal, and give thee over to him, that he may destroy thee." As the hyena heard the words of the old man, his heart failed him, his whole body trembled, and he did not know what to do, as the old man stood and looked at him. He arose, went into his hole, took the meat which he had taken from priest jackal, brought it out of his hole, and gave it to the old man who was standing there. As the old man accepted the meat, he stood and said to the hyena, "To-day is past: but if in future I am again informed that thou hast touched any thing belonging to a priest, — thou shalt not come out from the hole into which I will then put thee; to-day the matter is over, let me not hear evil tidings of thee to-morrow!" The old man took the meat of priest jackal, left the hyena in his home, and went to his forest.

The hyena was a fool: he did not know that priest jackal, knowing many arts, had rubbed himself with charm-medicines, and turned himself into an old man, and then come to the hyena.

Now, when a hyena and a jackal see one another, they do not draw near: when a hyena sees a jackal, he does not approach it, and when a jackal sees a hyena, he does not approach it. — This fable of a jackal and a hyena, in a famine, which I have heard and told thee, is now finished.

5. Fable of the Weasel and the Hyena.

The weasel and the hyena went and lived in the forest. Once the hyena killed an animal, took it, and came to the weasel, saying, "Behold, I have brought meat: fetch fire, that we may roast our meat and eat it." The weasel arose to seek fire; but when it had gone a little way, and did not see fire, it returned to the hyena, saying, "Brother hyena, as I did not see fire, when I went, being sent by thee, I came back again."

The hyena, on seeing the sun set in the West, thought it was fire, arose, and said to the weasel, "Look after our meat, while I go and fetch the fire." The weasel attended

to what the hyena said, prepared itself, and waited for the hyena. The hyena went towards the setting sun, wishing to fetch fire; but when it had gone, the sun set. Then it returned to the weasel, saying, "Though I went towards the place of the fire, I did not see the fire." The weasel having put all the meat into a hole, the hyena did not see it, and said to the weasel, "Where is our meat? I said to thee 'Wait, whilst I go to fetch fire;' but when I had gone to fetch fire and not seen any, I returned, and having come, I do not see any meat: where didst thou put the meat? let me know it!" The weasel answered the hyena and said, "Behold, two men came out of the forest, took the meat, and put it into a hole: stop, I will go into the hole, and then thou mayest stretch out thy tail to me, and I will tie the meat to thy tail, for thee to draw it out." So the weasel went into the hole, the hyena stretched its tail out to it, but the weasel took the hyena's tail, fastened a stick, and tied the hyena's tail to the stick, and then said to the hyena, "I have tied the meat to thy tail: draw, and pull it out!" — The hyena was a fool: it did not know that the weasel surpassed it in subtlety, it thought that the meat was tied; but when it tried to draw out its tail, it was fast. — When the weasel said again to it "Pull!" it pulled, but could not draw it out: so it became vexed, and, on pulling with force, its tail broke. The tail being torn out, the weasel was no more seen by the hyena: the weasel was hidden in the hole with its meat, and the hyena saw it not.

The hyena went its way, and having set out for its forest, it met two men. On seeing them it rejoiced, and said, "Now I have got meat." So also the two strong men, on seeing the hyena, rejoiced, and said, "Now we have got meat." The hyena went towards them, and they towards the hyena, and having thus met, the hyena arose, but when it began to lay hold on one of the strong men, expecting to obtain him for meat, the strong man did not regard it as any thing, but made fire*), and when the fire had caught the wood and got

*) viz. by quickly rubbing a hard piece of wood on a rotten but dry part of the *káfī*-tree.

up, the other man arose, and, having gone to the hyena, and the hyena having seen him, he began to attack it, seized one of the hyena's ears, held it tight, tore it off, and laid it on the fire; and having exposed it to the fire a little, the man took the ear again, and ate it, so that the hyena saw the man eat the ear. When the hyena saw this, it said, "Will the man who tore off mine ear and ate it, spare me, if I stay?" and it ran away into its forest.

The weasel said to the hyena, "Come and let us make friendship!" but the hyena was a fool, not knowing that the weasel surpassed it in cunning: the weasel rendered the hyena tailless and earless, and then they dissolved their friendship. So I heard people say. — This is finished.

6. Fable of a Fowl and an Elephant.

An elephant and a fowl had a dispute, saying, "Which of us can eat most?" The fowl said to the elephant, "I can eat more than thou," and the elephant said to the fowl, "Thou fowl art not a mouthful for me, and wilt thou say, that thou canst eat more food than I? Stop, and next morning we will go together to the forest, and then we shall see which of us is he whom eating never satisfies."

The fowl accepted the elephant's proposal, and having slept at home, it arose next morning, got ready, and went to the elephant, saying, "Elephant, behold it is day, get up, and let us go to the forest, to seek food and eat!" The elephant attended to the fowl's word, prepared himself, and so they arose, and went their way to the forest, and on their arrival there both the fowl and the elephant began to eat. Whatever trees the elephant saw, he broke and ate, and whatever tree-fruit he saw, he plucked and ate. The fowl scratched the ground, and whatever insects it saw, it took and swallowed. Both of them sought food for themselves, and ate it, till about noon the belly of the elephant was full and his appetite died:*) so he went, and lay down under a tree,

*) i. e. was appeased.

whilst the fowl whose appetite had not yet died, scratched the ground and sought food to eat.

About two o'clock in the afternoon the fowl arose and went to the elephant, and finding the elephant lying down, it said to him, "Brother elephant, thou thoughtest to surpass me in eating, but when we had begun to eat together, and thou hadst eaten a little food, thou saidst, 'I have enough,' and camest to lie down in the shade: get up and let us seek food to eat, ere it becomes night; then let us go to sleep, and in the morning begin again!" The elephant was vexed, as he heard the fowl speak, yet he arose, and began again to eat. Whatever trees he saw, he broke and ate, and whatever leaves of trees he saw, he pulled down and ate. When it became dark, the elephant's hunger was appeased, and the fowl saw him go and lie down in one place. The fowl still went on scratching the ground, and seeking and eating food; and when the sun had set, it went back again to the elephant, stood, and said to him, "Thou who quarrelledst with me, saying, that thou couldst eat more than I, but who camest in the evening, when I had not yet enough, and saidst, 'I have enough,' and laidst down: to-morrow morning we will again begin to eat together!"

The elephant heard what the fowl said; and having slept, the fowl arose the next morning, and went to the elephant, saying, "Brother elephant, get ready, that we may go to our forest, to seek food to eat!" Then, when the elephant had stood up, he had to move his bowels, and having done so, the fowl saw the elephant's dung; and as soon as it saw it, it went and scratched the elephant's dung, in sight of the elephant. Then the elephant said in regard to the fowl, "To-day it is three days that I have been eating with the fowl, and I have now eaten enough, but this little thing has never eaten enough; and now I saw it even come, as soon as I had dunged, to scratch my dung, thinking that there was food in it: if I and this fowl remain in the same place, it will, by and bye, even eat me up*)."

On that day the elephant and the fowl dissolved their

*) Lit. "it will not leave me."

friendship: the elephant went to the forest, and the fowl remained in the house.

In Bornu, if one goes and makes a farm in the forest, and plants kuskus¹⁾ and guinea-corn, and weeds it, the elephants come to the farm, when they see that it has become food, and spoil it. Now if one sees this, one becomes vexed, returns home, catches a fowl, goes back to the farm, and beats the fowl with the hand till it cries: and as soon as the elephant hears the cry of the fowl, he runs and enters his forest. This is how they do in Bornu, if one has a farm in the forest, and the elephants come to the farm: we have seen it. — Now the elephant and the fowl have dissolved their friendship, and each lives in a place of its own. This is finished.

7. Fable of a Cock and an Elephant.

An elephant and a cock expected to get one and the same girl for a wife. The cock arose first, and went to the girl by day, and when he and the girl had had their talk till night, the cock rose again and went home. Then the elephant, observing that it was night, arose in his forest, and went to the girl. But as he came, he saw the track of the cock, and therefore asked the girl, "Who came to this house to-day?" The girl replied to the elephant, "No one came here: the track which thou sawest on the ground is not the track of any one, except that I had taken a rough broom and swept the house." When the elephant was gone, and the cock came back again to the girl, he said to her, "The footsteps which I see on the ground are footsteps like those of the elephant." The girl said to him, "The footsteps which thou seest on the ground are not the footsteps of an elephant: I put a mortar on the ground, and pounded something."

The cock knew the girl's trick, and did not want to go home: so he and the girl sat together, till the girl made up a dish and gave it to the cock, who ate it, and then lay

¹⁾ Kuskus is a coarse, and guinea-corn a fine sort of millet. In Bornu, horses are fed on the former, and the latter is used by man.

down on the bed, and as he lay, he fell asleep. Then the elephant, observing that it was night, rose again, and went to the girl. When he came, he entered the house, wishing to sit down on the bed, but as he sat down on the bed, he sat upon the thigh of the cock who was lying there. So when the cock arose from his sleep, saying, "What has happened?" the elephant was sitting upon his thigh; but on the cock's crying out aloud, the elephant arose and ran into his forest. Then, as the cock arose, he halted; but he went home and prepared a medicine, so that his thigh got well again, and afterwards he arose and went to the forest to watch the elephant, and on seeing him lying asleep, the cock went gently to the elephant, and picked out one of his eyes. The elephant, on arising out of his sleep, missed one eye, and with the other he saw the cock, as he was running home.

Then the elephant went, and sat down, and sent for the lion. The lion having come to him, he said, "Brother lion, as I was lying at home and sleeping, the cock came, plucked out one of mine eyes, and ran home: this is why I called thee: help me, and we will make war, and storm the town of the cock." The lion, responding to the elephant's request, went back to call all the beasts of the forest, and when all his people were come to him, he said to them, "Come, let us go, and help the elephant, for a cock has plucked out his eye, hence the elephant called me, and spoke to me, saying, 'Please, go, call all the beasts of the forest, that we may go and storm the town of the cock.'" All the beasts of the field attended to the lion's request, and went home to prepare themselves to war against the town of the cock.

Whilst they were doing this, the ostrich saw them, and then ran and gave information to the cock, saying, "Brother cock, yonder I have seen the elephant gather together all the beasts of the forest to war against thee: hence I came to tell thee of it; for, as for me and thee, we are one: thou indeed art in the house, and I in the open field, but I am winged and thou art winged, thou art two-legged and I am two-legged, therefore I came to tell it to thee." When the cock heard the words of the ostrich, he thanked him, gave him a blessing, and sent him back again, saying, "Brother

ostrich, be so good as to call all the birds of the forest, whatever is winged, to come and help me." So the ostrich arose, went, and called all the birds of the forest, every winged thing, and brought them to the cock. Then, on seeing all his people, the cock's heart was glad, and he waited with them, till the elephant should levy war, and begin to come to the cock's town.

The lion arose, and said to his warriors, "Who is a swift runner, that we may give him the charm-water¹)?" When the gazelle of the desert heard it, she said, "Is running difficult? give me the charm-water!" The jackal also arose and said to his people, "Any thing connected with running is not hard for me: give me also of the charm-water!" So the jackal also received charm-water. — Then the cock's people arose, and the ostrich went before them, and asked, "Who understands (the use of) the arrow?" The bee answered, "I understand it," and received the arrows. Then the ostrich asked again, "Who understands the use of the spear?" The wasp arose, and received the spears. Next they pulverized some cam-wood²), and filled a small calabash with it, and the question being put, "Who will take this cam-wood?" the vulture took the cam-wood. When the vulture had taken the cam-wood, they took the white head-dress, and said, "Who will take this white head-dress, that we may go to war?" The white vulture said, "I will take the white head-dress," and he took it. Then all the people of the cock prepared themselves, and arose.

When also the people of the elephant had got ready, and stood up, the lion, knowing that he was the Generalissimo, took the lead, and so they went towards the cock's army: but when the lion saw that they were near them, he ordered all his men on one side, called the gazelle of the desert and the jackal, and gave them each charm-water. Then the jackal and the gazelle, holding the charm-water in their hands, ran towards the cock's army, and when they came

¹) This refers to the practice of sending a man to the hostile army, before a battle, to throw a calabash full of charm-water against them, in order to secure a victory.

²) Cam-wood is a red dye-wood, and is also used in preparing charms.

there, they were seen by the cock's men. Upon this the bee took his arrow, marched on, and encountered them. The wasp also took his spear, and followed the bee; so they both went and stood in one place, till the gazelle of the desert, thinking that she was swift, came running with her charm-water, and was about to throw it amongst the warriors, when the bee took out his arrow, and, having shot it into the gazelle's neck, left the gazelle on the spot where the arrow had hit her. The gazelle having fallen, the jackal, considering himself a man, came running with the charm-water in his hand, and as he was about to throw it amongst the warriors, the wasp took his spear, waved it, and cast it at the jackal, so that it hit his face, and the jackal fell down on the spot. Next the lion came forth, he being the Generalissimo, but when he saw that the two men had fallen, he went back again. Then, on seeing their Generalissimo run, all the elephant's warriors began to flee, and when the cock's soldiers saw all the elephant's warriors flee, they advanced, pursued them, and would not cease killing them: the cock's soldiers killed the elephant's whole army, so that only one here and there was left to go home.

When the cock's army had been successful, and were returning home, they became thirsty, and on seeing a lake in the forest, they went to drink water in that lake, and when all the men had drunk, and were leaving again, the hawk, on drinking water, saw an old man of a toad¹⁾, who, having no strength to run, had gone into the lake and hid himself there. On seeing him, he said to the people, "Behold, here is a toad hidden: I will take and swallow him." But the hole-Piri²⁾, observing it, said to the hawk, "Thou hawk, wilt thou, as soon as thou seest him, take and swallow the toad, who, on seeing us, prayed to God, and went into the lake to hide himself there? Thou canst keep no secret: wilt thou expose that man's secret, whose secret God covers? It is

¹⁾ This is a literal translation which we have left unaltered, as well as several other passages that have a strange sound in English, in order to preserve the character of the Original as much as possible.

²⁾ A bird living in holes; see Vocabulary.

not well, thus to trouble one's fellow man: leave him alone, and let us go!"

The hawk left the toad, and having come home, the cock called the ostrich, and said to him, "Brother ostrich, thou hast done a (great) thing for me, may God bless thee: true, thou art a man of the open field, and I a man of the house, but if thou hadst not been, and, when the elephant assembled and brought all the beasts of the field against me, ye had not helped me, — would I now have a word to say?" Thus the cock said to the ostrich, and blessed him.

The toad also went, and told our Lord what the hole-Piri had done for him. Then our Lord called the hole-Piri, and said to him, "As thou hast covered the toad's secret, I also will cover thine*): whereas all other birds have their little ones in the open air above the ground, thou shalt dig a hole and have thy little ones in the hole, so that none may know where they are, nor come to take them: this is the deliverance which I grant thee."

In Bornu, when the people see that any birds have young ones, they take them: but the young ones of the bird "hole-Piri," no one sees and no one takes. — This fable which I heard from Omar Pesami, I have now told thee, and it is finished.

8. Fable of the Rat and the Toad.

The toad said to the rat, "I can do more than thou." The rat replied to the toad, "Thou dost not know how to run; having flung thyself any where, thou stoppest there: this is all thy running; and wilt thou say that thou canst do more than I?" When the toad had heard the words of the rat, he said to him, "If (according to thy opinion) I cannot do more than thou, thou shalt see what I will begin to do to-morrow; and if thou beginnest and doest the same, with-

*) This figurative expression means: as thou hast delivered the toad, I also will deliver thee.

out any thing happening to thee, thou canst do more than I." The rat agreed to the toad's proposal, and waited to see the toad.

The toad prepared himself, and when the sun reached about the middle between the horizon and the zenith, the great men felt its heat, and went to sit down in the shade of a tree. The toad, on seeing this, arose, went to where the men were sitting, and passed through the midst of them: when the men observed him, they said, "Here comes a toad: let him pass, and do not touch him; if you touch him, your hand will become bitter." So no one touched him, and the toad passed through and went home.

Then the toad said to the rat, "Didst thou see me? — Now if thou canst do what I do, arise, and begin to do it: I will see!" The rat, attending to what the toad said, got ready, and the following morning, when the sun had gained strength, and the great men had stood up and gone under the shade of a tree, the rat saw them sitting there, and wanted to do what the toad had done; but when he came to where the men were sitting, and just wanted to pass through the midst of them, they saw him, and then they all took sticks, and sought to kill him: one man, intending to kill him with a stick, struck at him, but did not hit him well, the stick touching him only a little on the back: so he ran away to the toad.

On his arrival, the rat said to the toad, "Brother toad, as thou wentest to where the people were sitting, no one said a word to thee: thou didst pass through the midst of them, and camest home again with a sound skin; but when I went, and they saw me, just as I wanted to pass through them, they all took sticks, and sought to kill me; and one man taking a stick, and striking at me to kill me, our Lord helped me, that the stick hit me only a little on the back: so I ran away, and came to thee. I disputed with thee, thinking that I could do what thou doest: now to-day I have seen (i. e. experienced) something; to-morrow let us begin again, and when I have the experience of to-morrow, I shall be able to give thee an answer." The toad said to the rat, "The things of to-day are passed: to-morrow, when the great men have gone and

sat down under the tree, I will get ready, and when thou hast seen, that, on observing me coming to them and passing through the midst of them, they will not say a word to me, then thou also shalt do what I did." So the rat waited to see the toad.

As soon as the toad saw the great men sitting under the tree, he again began, saying to the rat, "Look at me, as I go to the place where the great men are sitting, with a sound skin: but if, on my return to thee, thou seest the wale of a stick on any part of my body, thou hast spoken the truth, and canst do more than I." The toad got ready, and on coming to where the men were sitting, no one said any thing to him; so he passed through the midst of them, and went again to the rat, saying, "Look at me! Look at my whole body! Canst thou see the wale of a stick? If thou seest one, tell me of it!" When the rat had looked at the toad's whole body, and not seen any wale of a stick, he said to the toad, "Brother toad, I have looked at thy whole body, and not seen any wale of a stick: thou art right." The toad said to the rat, "As thou disputest with me, and maintainest that thou canst do what I do, get up again, and go to where the great men are sitting: and if, on seeing thee, these men do not say any thing to thee, so that I see thee come back to me again with a sound skin, then I know that thou canst do more than I."

The rat, attending to what the toad said, arose, got himself ready, and, when he saw the great men sit under the tree, he went towards them; but, on observing him, they said, "Here comes a rat!" and they every one took a stick, and pursued him, in order to kill him; so he ran away, and as he ran, a man with a stick pursued him, saying, "I will not let this rat escape." The rat ran till his strength failed him: the man pursued him with his stick, to kill him; and having come near to him, he took his stick, and struck at him, with the purpose of killing him; but the stick did not hit him, and God saved him, his time being not yet over, by showing him a hole into which he crept. When the man saw that he was gone into the hole, he went back and returned home. The rat, on seeing that the man had gone home,

came again out of the hole, and went to the toad, saying to him, "Brother toad, I indeed at first disputed with thee, saying that I could do more than thou; but, as for my disputing with thee, thou, in truth, canst do more than I: when the people saw thee, they did not say a word to thee, but when they saw me, they wished to kill me; if our Lord had not helped me and shown me a hole, they, on seeing me, would not have left, but killed me: thou surpassest me in greatness."

At that time the rat entreated our Lord, and he placed it in a hole, but the toad he placed in the open air. The rat does not come out by day, before any one: as to the time when it comes out, it, at night, stretches its head out of the hole, and when it does not see any body, it comes out to seek its food. As for the toad, it comes out by day and by night, at any time, whenever it likes, it comes out and goes about, not any thing likes (to have, or molest) it: it is bitter, no one eats it, on account of its bitterness the toad is left alone; therefore it goes about wherever it likes. The rat does not come out of its hole and walk about, except at night. — What the toad and the rat did, this I heard and have told it to thee. This fable of the toad and the rat is now finished.

9. Fable of the Lion and the Wild Dog.

The lion said to the wild dog that he did not fear any one in the forest, except these four, viz. tree-leaves, grass, flies, and earth*). And when the wild dog said, "There is certainly one stronger than thou," the lion replied to the wild dog, "I kill the young ones of the elephant, the wild cow, and the leopard, and bring them to my children to be eaten: if I give one roar, all the beasts of the forest tremble, every one of them, on hearing me roar: none is greater than I, within this forest."

*) i. e. dirt.

The wild dog said to the lion, "As thou sayest that thou fearest not any one in this forest, come, let us go, and show me thine house: and I will come and call thee, in order to show thee a place where a black bird comes to eat, as soon as I shall see him again." The lion took the wild dog with him, and showed him his house; and then the wild dog went home.

Next day, when a hunter was come to the forest, the wild dog, on seeing him, went to the lion's house, and said to the lion, "Brother lion, come, follow me, and I will show thee something which I have seen." The lion arose and followed the wild dog, and when they were come to where the hunter was, the hunter had prepared himself: he had put on his forest-garment, had sewn the bill of a long bird to his cap and put it on his head, and he walked as a bird. The wild dog, seeing him, said to the lion, "Brother lion, yonder is that black bird: go and catch him, and when thou hast caught him, please give me one of his legs, for I want it for a charm." The lion attended to what the wild dog said, and went softly to where the bird was; but the wild dog ran back.

The lion went, thinking, "I will kill the bird," but he did not know that, on seeing him, the hunter had prepared himself and taken out his arrow; so as he thought, "I will go and seize the bird," and was come close to the hunter, the hunter shot an arrow at the lion, and hit him. Then the lion fell back, and having got up and fallen down three times, the arrow took effect ¹⁾, and he felt giddy. In the same moment the hunter had disappeared ²⁾, so that he saw him no more. Then the lion recovered his courage, and went very gently home.

On his arrival at home, the wild dog said to him, "Brother lion, as thou saidst to me, that thou art not afraid of any one in the world, except our Lord, tree-leaves; grass, flies, and dirt: why didst thou not catch that black bird which

¹⁾ i. e. its poison took effect; for the arrow was poisoned.

²⁾ This refers to the universal belief that hunters are able to render themselves invisible, in moments of danger, by the operation of charms and witchcraft.

I showed thee, and bring it to thy children?" The lion replied, "This man's strength is greater than mine." Then the wild dog said again, "Thou saidst that thou fearest no one, except grass, flies, earth, and tree-leaves: thou fearest, lest, when thou enterest the forest, the leaves of trees should touch thee, or lest grass should touch thy body, or lest flies should sit on thy skin, thou also fearest to lie upon the (bare) earth, and thou fearest our Lord who created thee: all these thou fearest; 'but not any other man I fear, within this forest,' thou saidst; and yet I showed thee a bird, the which thou couldst not kill, but thou leftest it, and rannest home: now tell me, how this bird looks." The lion answered and said to the wild dog, "Wild dog, what thou saidst is true, and I believe it: a black man is something to be feared; if we do not fear a black man, neither shall we fear our Lord who created us."

Now, all the wild beasts which God has created, hunt for their food in the forest, and eat it; but as soon as they see one black man standing, they do not stop and wait, but run away. Now the following beasts are dangerous in the forest, viz. the leopard, the lion, the wild cow, the wild dog, and the hyena: but when they see a black man, they do not stop and wait. As for the dispute which the lion and the wild dog had, the wild dog was right, and the lion gave him his right; then they shook hands again, and each went and remained in his own home. — This fable which I heard respecting the wild dog and the lion, is now finished.

10. Fable, showing how Sense was distributed.

In the beginning not one of all the beasts of the forest was endowed with sense: when they saw a hunter come to them, intending to kill them, they stood and looked at the hunter, and so the hunter killed them: day after day he killed them*). Then our Lord sent one who put all the sense into a bag, tied it, carried it, and put it down under a large tree.

*) Lit. "To-day he killed them and to-morrow he killed them."

The weasel saw the man put the bag down, and afterwards went, called the hare, and said to him, "Brother hare, I saw a man put something down under a tree, but as I wanted to take it, I could not: come, let us go, and if thou wilt take it, I will show it to thee, that thou mayest do so." When the weasel and the hare had gone together to where the bag was, the weasel said to the hare, "Behold, here is the thing which I could not take, and for which I called thee here." But as the hare went and attempted to take it, he could not, so he left it and went away.

When he was gone, the weasel went again, took hold of the bag, but, as he attempted to take it, it was too heavy: so the weasel did not know what to do. Then came a pigeon, sat upon a tree, and said something to the weasel: the weasel heard it say, "lean it over, and take it!" and again, "bend it, and take it!" As soon as he had heard this, he dragged the bag along, and thus brought it and leaned it against a tree, and caused it to stand in an inclined position: then, having gone to the bottom of it, he bowed down, put his head to the bag, and, as he drew the bag towards him, it went up on his head; this being done, he pressed himself upon the ground, rose up, and stood there. After this he went his way home, and on putting the bag down upon the ground and untying it, the weasel saw that there was no other thing in the bag, but pure sense.

So he went and called the hare again, and when the hare was come, he said to him, "Brother hare, there was not a single other thing in that bag, but pure sense: God has loved us, so that to-day we have obtained sense; but do not tell it to any body, then I will give thee a little, and what remains I will hide in my hole, till some one comes and begs of me, and then I will give him also a little." So he took one sense and gave it to the hare, saying, "If thou takest home this one sense which I give thee, it will preserve thee: when thou sleepest by day, open thine eyes! then if one comes to thee, thinking, 'I have got meat, I will take it.' and sees that thine eyes are open, he will think that thou art not asleep, will leave thee alone, and go; but when thou goest and liest down, without sleeping, then shut thine eyes, and if one sees

thee, and sees that thine eyes are shut, when he comes close to thee, saying, 'I have got meat, I will take it,' — then thou wilt see him, rise up, and run away into thy forest: this one sense will be enough for thee; but what remains I will keep in mine own house." The hare took his one sense, and went home.

Now if one sees a hare lying with his eyes open, it sleeps; but if its eyes are closed, it is awake, and does not sleep. By this one sense which it has got, the hare is preserved.

The weasel took all the sense that was left, and hid it in its house. The weasel surpasses all the beasts of the field in sense. When you see the weasel, and say, "There the king of sense has come out," and drive it before you, saying, "We will catch it," it runs into its hole; and if you begin to dig up the hole, it comes out behind you, and runs till you see it no more. This is why, now, if one sees a weasel, one calls it 'the king of sense.' Amongst all the beasts of the field he distributed sense only little by little, and this is what they now have. — This word, showing how sense came abroad in the world, and the meaning of which I heard, is now finished.

11. Fable, showing what employment our Lord gave to Insects.

All the insects assembled and went to our Lord, to seek employment. On their arrival, they said to our Lord, "Thou hast given every one his work: now give us also a work to do, that we may have something to eat!" Our Lord attended to the request of the insects, and said to them, "Who will give notice that to morrow all the insects are to come?" The merchant-insect*) arose, and said to our Lord, "The cricket can give notice well." So our Lord called the cricket, and said to him, when he was come, "Go, and give notice

*) See *pātkēma* in the Vocabulary.

this evening, when the sun has set, that to-morrow morning all the insects are to come to me, for I wish to see them."

The cricket, obeying our Lord's command, went back to his house, waited till evening, till the sun set, and as soon as he had seen the setting of the sun, he prepared and arose to give notice. So when the cricket had given notice till midnight, our Lord sent a man to him, saying, "Go and tell the cricket, that there has been much notice, and that it is now enough: else he will have the head-ache." But the cricket would not hear, he said, "If I am out, they will see me": so he went into his hole, stretched only his head out, and began again to give notice. The cricket went on giving notice, till the day dawned; but when it was day, he became silent, and stopped giving notice. Then all the insects arose and went to the prayer-place of our Lord, the merchant alone being left behind. To all the insects who came first, our Lord gave their employment, which they all took and went home.

Afterwards also the merchant-insect went to our Lord, and our Lord said to him, "To all thy people who came before I have given their work, and they are gone: now what kept thee back, that thou camest to me last?" The merchant-insect replied to our Lord, "My bags are many, and on the day when I took my bags, and bound them up in my large travelling sacks to load them upon mine asses, then my people left me behind, and came to thee first." Our Lord said to him, "All other employments are assigned: the people who came first, took them and went away; but stop, I will also give one to thee: go, and having arrived at the entrance of the black ants, where are a great many ant-heads, when thou seest these many heads of the black ants, take them, and fill thy bags with them; then load thy bags upon thine ass, carry them to market, spread mats there, and sell them!"

So the merchant-insect obtained his employment, drove his ass, arose, and went from our Lord, picked up ant-heads at the entrance of the black ants, loaded his ass, and went his way to the market. As he went, the ass threw off the large bag. Then, he alone not being able to lift the bag, he called people, saying, "Come, be so good as to help me:

let us take the sacks and load mine ass!" But not any of the people would do so. Then the little red ants¹⁾ came after him; and when they were come to where he was, he said to them, "Please, come and help me to load mine ass!" The little red ants said to the merchant-insect, "We will not help thee for nothing." The merchant-insect said to the little red ants, "If you will not help me for nothing, then come and help me, and when I have come back from market, I will pay you." The little red ants helped him to load his ass, and the merchant-insect drove his ass to the market, put down his sacks in the midst of the market-place, prepared the ground, spread his mat there, and having sold his ant-heads, he bought his things, and the market-people began to disperse.

Then the merchant-insect started on his way home, and as he went, the little red ants saw him, and said to him, "Father merchant, give us what thou owest us!" The merchant, however, refused them their due, and went on on his way. Now as he went, he got fever, so that he sat down under a tree, tied his ass fast, and took off the sacks from his ass's back. As he sat there, the fever overpowered him, and he lay down. On seeing him lying, the little red ants assembled, and came to him. Now the fever was consuming the man's²⁾ strength, and when the little red ants saw this, they assembled together, and killed the man.

There was one insect who saw them kill him, and he ran to our Lord, and said to him, "All the little red ants assembled together, and killed a man in the midst of the town, that I saw it." When our Lord heard what the insect said, he called a man, and sent him, saying, "Go and call the little red ants which kill people, and bring them to me." The messenger arose, went, called all the little red ants, and brought them before our Lord. On seeing the little red ants,

¹⁾ These are so small as to be scarcely perceptible. They are very troublesome in Sierra Leone, as, from their minuteness, it is almost impossible to shut them out from any place where there is something for them to eat. I have often seen them march across the water, in order to get at my sugar-glass, which was standing in a large plate filled with water.

²⁾ i. e. merchant-insect's.

our Lord asked them, "Why did you kill the man?" The little red ant answered, and said to our Lord, "The reason why we killed this man is this: when he went to market, and his ass had thrown off the sacks, those sacks were too heavy for him to take alone, so he called us, and when we came to him, he said to us, 'Please help me to take my large bag and load it upon mine ass, that I may go to market, and when I have sold my things and come back again, I will pay you.' Accordingly we helped him to load his ass; but when he had gone to market, and sold all his things there, we saw him on his return home, and went to him, to ask him for what he owed us; but he refused it, drove his ass, and went homewards. However, he was only gone a little (while), when he got fever, sat down under a tree, tied his ass fast, took off his sacks, and laid them down: and on the same spot where he sat down, the fever overpowered him, that he lay down. Then, on seeing him lying, we went, assembled ourselves, and killed him, because he had refused what he owed us." Our Lord gave them right.

Our Lord said to the merchant, "Thou goest to¹⁾ market, till thy life stands still." — Our Lord said to the cricket: "Do thou give notice, whenever it is time! This is thy work." — Our Lord said to the little red ants, "Whenever ye see any insect unwell and lying down in a place, then go, assemble yourselves, and finish²⁾ it."

Now, the cricket begins to give notice, as soon as it is evening, and does not keep silence in its hole, till the morning comes: this is its employment. — The merchant has no farm, and does not do any work, but constantly goes to market: this is its employment, given to it by our Lord. — The little red ants, wherever they see an insect unwell and lying down, they go and assemble themselves against that insect, and, even if that insect has not yet expired, they finish it: this our Lord gave to the little red ants for their employment.

I have now told thee the fable of the insects which I have heard of Omar Pesami. This is finished.

¹⁾ Lit. "thou followest the market."

²⁾ i. e. kill.

12. Fable of Serpents.

The mother of the serpents is the alligator: the alligator was big with eggs, and, having laid them, hatched the Kulutshi-serpent for her child. When the Kulutshi-serpent grew up and laid eggs, she hatched the Abr-serpent for her child. The Abr grew up and laid eggs, and when it came to the hatching, she hatched the Gangu for her child. The Gangu grew up and laid eggs, and when it came to the hatching, she hatched the Fushi-serpent for her child. When the Fushi serpent was grown up, she hatched the Rokodimi for her child. The Rokodimi grew up and laid eggs, and, when it came to the hatching, she hatched the Tshibato-serpent. When the Tshibato-serpent was grown up, she laid eggs, and hatched the black serpent for her child. The black serpent having grown up, she hatched the Komontugu for her child. When the Komontugu was grown up, she hatched the Shergo for her child, and then, when the Shergo was grown up, no other serpent was born afterwards. They all made their town in the same place, and remained there: each hunted his own game, and ate the food of his own mouth*), and none spoiled any thing belonging to the other: they all remained in their own home.

The Abr-serpent said one day, after night had set in, "I will go after prey," and then went, and stretched itself out in a forest, and lay down in the middle of the way. Then a man arose in his house, and wanted to go to the forest to seek for food; but as he went along on the way, it was night, so that he could not see any thing lying in the way; the Abr which was lying there, saw him; but he did not know that the Abr was lying there. As he proceeded on the way, he trod on the tail of the Abr which was lying there. The Abr being bruised, felt pain, and then turned round and bit the man with its teeth. Upon this the man cried out aloud, so that the people of the house heard him, and ran to where he was. When they came, they saw the man lying, and the

*) i. e. of his own taste, or such as he liked.

perspiration running from his whole body. They asked him, saying, "Man and father, what did happen to thee? thou art a great man, and yet criest out aloud, and as we came to thee, on hearing thy screams, thou wast lying here, and thy whole body wringing with perspiration." He answered and said to the people of the town, "I was on the way, and went to seek food for myself, and, as the night was dark, I did not see the Abr which had come and was lying stretched out in the middle of the road; but it saw me, and as I went and trod upon it in the way, it said to me, 'Thou hast trodden upon my tail,' and bit me with its teeth." His people rose, went, sought medicine and brought it, and gave it to him; but when he drank the medicine, it had no effect: the teeth of the Abr are bad, they killed the man. Then the people of the town took the man, carried him away, and buried him.

After this the people of the Abr¹⁾ went and sat down, and called the Abr. When the Abr arose and went to them, they said to the Abr, "Thou Abr hast brought us into disrepute²⁾: we thought that all of us whom our mother has borne, both small and great, should all abide in one place and support ourselves, and so also we abode, and there was none who offended³⁾ the other; but thou gottest up, and wentest at night to lie down in the midst of the road, and when a man came to seek something to eat, and did not see thee lying stretched out in the middle of the road, thou saidst, 'he has trodden upon my tail,' and didst bite and kill him; by thy killing him thou hast brought us all into discredit, so that we shall be killed wherever they see us: now what shall we do?" — The Abr said to his people, "I will go and entreat God to hide us all; I have done a wicked thing, but please to wait for me, while I go to our Lord to entreat him, and when he has heard my request, I will come again and tell you." The people attended to what the Abr had said, and sat down to wait for him.

1) The people of the Abr mean his relatives, i. e. the other serpents.

2) Lit. "hast spoiled our name."

3) Lit. "spoiled the heart of."

The Abr arose, and went alone to our Lord, and said to him, "I have done an evil thing: thou didst create all the serpents, and, on creating us, didst not tell us, "Go and do evil things!' so we all made our town, and abode in one place where every one went, caught his food and ate it, and none did any harm to the other, but we were all maintaining ourselves, till, when I arose at night to go and seek my food, I stretched myself out, and lay on the road. Now, when a certain man arose to seek food for himself, and met me lying on the road, he did not see me, as it was dark, and trod upon my tail, and as soon as I felt pain, I turned myself and bit him with my teeth. Upon this he cried for help, and when the people of the town heard his cry and came running, my teeth had taken effect¹⁾, and he was lying (on the ground). The people of the town went to seek medicine, but on bringing it, and giving it him to drink, the medicine had no effect on my bite²⁾; for my bite is bad, but I did not know it: if I had known that my teeth, on biting a man, would kill him, I would not have bitten this man with my teeth: I have done an evil thing, but please to hide us all, for if thou wilt not hide us, the people of the world will kill us, as soon as we are seen by them."

Our Lord heard the Abr's request, and said to him, "I have heard thy request, but do no more ill in future! what thou hast done is past, and now I will hide you all: when the days which I have counted and given to a man³⁾, are over, I will disclose him from the place where I had hidden him, and the people, on seeing him, shall kill him; but it is not the people who will kill him, that do it, but I kill him; on the day when the time which I have counted and given him is over, I will expose him, and he shall be killed. To-day I hide all of you, ye serpents: even if you live in the same place with a man, he shall not see you; on whatsoever day any of you is seen, then his time which I have counted

1) Lit. "had caught him."

2) Lit. "my teeth did not hear the medicine."

3) i. e. to a serpent.

and given is over; but so long as any one's time is not over, no man shall see him."

On that day our Lord hid the serpents; and if he had not hidden them, so that the people of the world could see them with their eyes, they would already have been all killed: therefore our Lord hid them. It is said that on the day a man sees a serpent, its time is over. — This account of serpents, as I have heard it, is now finished.

IV.

HISTORICAL FRAGMENTS,
 OR,
 NARRATIVES, RELATING TO THE NATURAL AND
 GENERAL HISTORY OF AFRICA.

1. An Account of Serpents.

In our country there are many serpents: some lie exposed, some in holes, some on trees, some in houses, some within lakes, some within wells. They have all a place of their own.

The Kulutshi-serpent is the largest of them, and lives in the forest. When cattle are carried to the pasture, to where it is lying, and it sees a cow, it rises, goes, seizes the cow, winds itself round her, and, stretching itself, breaks all the bones of the cow; but when it swallows the cow, and the cow's head is horned, it cannot swallow her beyond the neck, and then holds the head at its mouth, whilst it is lying in one place. It never rises from the place where it lies, till the head is rotted off. It may be that it lies two mouths in the same place, ere the cow's head is decayed at its mouth; but it must be fallen off, before it rises and seeks another.

When it seeks food, and a hunter sees it, he goes, sits down before it, and stretches out his legs towards it. The serpent, thinking, "I have got food," takes the hunter's legs and swallows them; but when the hunter sees this, he draws his knife, sticks it in, and rips the Kulutshi up on one side: as it swallows the legs, the hunter rips it up, and when he has cut it open half its length, the hunter takes his legs, runs far away, and hides himself. When he is hidden, the Kulutshi, feeling the pain from*) the knife, begins to fight and to struggle by itself: getting held of a tree, it thinks, "I have got the

*) Lit. "of."

man," winds itself round it, and breaks it, till, on seeing nothing more, and its strength being exhausted, it falls down and dies. As soon as it has died, the hunter comes back to it, and perceiving it to be dead, he goes and calls people, and when they are come and see that the Kulutshi is dead, they draw their knives, skin it, and carry both its hide and its flesh home. Then they take the hide to give it to some great man of the town, and its meat they eat. Its hide is large, and comes near, in size, to a cow-hide. This is how they deal with the Kulutshi in Bornu.

The Kulutshi never comes into houses, but lives in the forest. Its length will reach to about two fathoms, its thickness to that of two men, and its head to the size of a caldron used in cooking. Its skin is speckled, it has no teeth in its mouth, and its flesh is as white as that of fowls. It surpasses a swift horse in running: when it pursues a rider who is galloping with his horse, it flings itself along, so as to fall down again beyond the horse; then, if the man, on seeing it, is cowardly, he does not go near it, but if the man, on seeing it, is courageous, he comes, pierces it well with a spear, and then runs, climbs upon a tree, hides himself, and looks at it. It fights a while, and, not seeing any one, returns, rolls itself up, and lies down in one place. If the spear did not kill it, it rises again from where it lay, seeks beasts of the field, and devours them. It never eats a man: if it kills a man, it leaves him on the spot where it killed him.

Sometimes the Kulutshi goes and climbs upon a tree in the forest, and lies there; at other times it tears up grass on the ground, spreads it, and, rolling itself up, lies upon the grass. If it has not swallowed a cow, it does not remain long in one and the same place: only when it has got and swallowed a large animal, it remains long in the same place. If it has not swallowed a large animal, it never remains a month in one place, so that when thou hast seen it to-day, and goest back to the same place to-morrow, thou canst not see it again. — This is the way of the Kulutshi, as I know it.

The Abr-serpent has a spotted skin, is a fathom and a half long, and of the thickness of a thigh, it has a head

like a fist, and a short tail. When it lies down any where, it rolls itself up; sometimes it does not rise from the same spot for three months. It does not easily bite¹⁾: if one does not see it in walking, and treads or stands upon its head, it does not mind it²⁾; but if, in walking, you tread upon its tail, it bites and kills you: it does not like to have its tail trodden upon.

It never has young ones twice: when it is big with young and is far advanced³⁾, it stretches itself and lies down its whole length, upon which the young ones inside of it bore through every part of its body⁴⁾, and come out from within their mother; and when this is done, their mother rises no more from that place, but dies. The great men say, that the Abr never at any time brings forth twice.

When it enters a house where there are people, and they see it, they call a very old woman who has lived well in holiness: and when she comes, and entreats the Abr, it arises, comes out of the house, goes its way, and lies down in the forest rolled up. If you see it lying, and are not afraid, you may take earth from underneath it with your hand, without its troubling you. If you take this earth, and bring it to the people who understand it, they use it for making a charm against serpents.

How many years the Abr-serpent lives, before it dies, I do not know. The old people say that, when it is grown up, it never gives birth twice, but that all is over with it on the spot where it gives birth for the first time: They also say, that the young ones of the Abr are so many, that if our Lord would not let them die, so that they were all to grow up,

¹⁾ Lit. "its mouth is heavy."

²⁾ Lit. "it does not speak to thee, or does not rebuke thee."

³⁾ Ali Eisami is well aware that the other serpents lay eggs, instead of bearing young ones; but he expressly asserts that the Abr makes an exception to the general rule of procreation amongst the serpents, by bringing young ones into the world. — Without at all wishing to account for, or to vouch for the accuracy of, his statements, it seems to me that his description of the strange accouchment of the Abr only denotes an internal hatching which synchronizes with the moment of laying.

⁴⁾ That the *nigaso* of the text must be thus rendered, I know from a special explanation by Ali Eisami.

no one could put his foot upon the ground: none can count their number, except our Lord. — This is what I have heard regarding the Abr-serpent.

The Gangu-serpent is not quite a fathom long, in thickness it is almost, and in colour quite like the Abr. When it rises and comes to a house where people live, it rolls itself up, and lies under the bed, without the master of the house knowing it. At night, when the woman has made the bed and lain down with her husband, the Gangu-serpent arises, gets upon the bed, rolls itself up, and lies right between the woman and her husband, whilst they are ignorant of the serpent lying between them. In the morning, when they get up, the serpent has rolled itself up in the clothes. The woman, desiring to go out, will take her clothes¹⁾ and dress herself, but on drawing on the clothes, she sees the serpent in them. As soon as she sees it, she cries out aloud, so that her husband who was still asleep, hears her, and when he rises up, there is the serpent rolled up upon the bed. If the man who sees it is cowardly, he runs away, but if his heart is firm, he does not run. Every one knows the Gangu to be harmless. — When it sees a hen on her eggs, it goes, takes the hen upon its head, digs up the ground under the eggs, and lies there, rolled up, so that the hen, on brooding again on her eggs, does not know that there is a serpent underneath. Neither does the owner of the fowl see and know that there is a serpent underneath, till the time comes for the hen to hatch, when, after she has hatched and taken away her chickens, the owner of the hen arises, takes his broom, comes to where the hen was, and sweeps away the egg-shells, and then sees the serpent lying underneath. If the man has a firm heart, he is not frightened, but if a cowardly man sees it, he takes a stick, and wants to kill it; but if another man sees him, he prevents his doing so: the Gangu serpent, on being seen, is never killed. It never lives by itself, but always where there are men. It does not frighten men: it is said that the

¹⁾ The apparel of woman not being sewn up into garments, but loosely slung around the body, is also used as a covering at night.

day on which you see it, is most lucky. The front of the Gangu serpent is quite white¹). — This account of it is finished.

The Komóntugu-serpent is harmless. When thou seest it come to thine house, it is not for nothing: it came because it saw something. If the Komontugu is seen entering a house where there is a woman, that woman is not empty: the women having become with child, that is why it comes to her house. When old people see this, they know it.

In the dry season it lives in towns. Its length is about one fathom, its thickness is like a wrist, and its colour yellow.

When the sun shines upon it in the dry season, and it sees any one walk on the way, it winds itself round his legs; even if it sees a little child walk, it winds itself round it. Then, when the child screams, and the people who hear it run to where the child is, and see the serpent wound round its body, — any courageous man takes the child and carries it to a cool place, when, on putting it down, the serpent unwinds itself from the child, and leaves it, on having got to a shady place: it never bites a man.

We know the Komontugu serpent: in Bornu I heard the old people say, that when the Komontugu serpent has become big, it turns into a Tshibáto. — This is what I know of the Komontugu serpent.

The Tshibato-serpent is a felon. They say in Bornu, that it is not good, but that it is an evil omen²). If one is going to a neighbouring town, and sees it on the way, one does not go on that occasion, but returns home: one does not like to see it, an account of its evilness. Its length is about a fathom and a half, its thickness like the calves of the legs, its head like a little calabash: it is very black, but its neck and its eyes are red like fire, or like blood.

If it sees any one, it spits spittle into his eyes, and if it touches the eye, it makes it blind. If it sees a man and

¹) This may also mean that to see a Gangu serpent is a most fortunate circumstance.

²) Lit. "that is has a black front."

bites him, and they give that man medicine to drink, he does not vomit: it kills him.

If, in a house, it sees a hen on eggs, it comes, takes and swallows all these eggs, and afterwards bites the hen with its teeth and kills her. If, on seeing it, people come with sticks to kill it, it stands up for a fight, and then one cannot kill it, except a man stand up firm; for it rises, fastens its tail in the ground, and stands up like a man. After this, it distends its head¹⁾, and if you are no man, but are afraid of it and run away, it will never leave you: if you run away, it will fling itself and fall down before you, and if, on seeing it fall down before you, you turn to another side, it also will turn to the same side to which you turn: if you do not stand up, it will bite and kill you. On seeing it, people watch it, and, when they knock its head with a stick, they kill it.

When they have killed it, they cut off its head, and when the people who poison²⁾ arrows see it, they take it from you, and mix this with their poisonous plants; then, when they have cooked it, every one who has arrows goes to them with his arrows, to have them besmeared. On their giving your arrows back to you, you take them home, turn them out of the quiver, and carry them to dry them in the sun; and in the afternoon, when they are dry, you go, take them, put them back in the quiver, cover them, and hang them up by the fire. Then, as soon as you see that war is begun, you take your arrows, go to war, and whatever you shoot in battle with those arrows, will no more take and move its foot from that place, but will die there. — This is why they say, that what comes after the Tshibato serpent³⁾ is black.

If, on going any where, you see the Tshibato in the road, and you will not turn back, but proceed to where you wanted to go, you will not have any luck there: thus they say, as I also have experienced. One day the son of a Prince called my father, to come to his town, and to pray to God for him.

¹⁾ In this attitude its head is said to become more than twice its usual breadth.

²⁾ Lit. "cook."

³⁾ Lit. "the Tshibato-serpent's front," i. e. what takes place in front of, or after seeing it.

My father arose and called me early in the morning, and I called a youth who was my friend, and so, as we three were going to the nobleman's town, and saw a Tshibato in the road, my father said, "Let us go back! our going of to-day will not be successful, as we have seen this villainous serpent: let us go back, I shall not go to the nobleman till to-morrow." So we turned back, and on coming home, he called me and said to me, "Whenever thou goest any where, and seest this villainous serpent, do not go on: it is villainous, and an evil omen. Thou art a young boy, and I tell it to thee: if thou dost not attend to what I say, thou wilt see it on growing up."

Once I took a sickle, and went to cut reed-grass, and as I cut it, I heard something cry: I arose, and as I stood, something cried like a goat, which I had no sooner seen, than I began to run away; but as I ran, it pursued me, till we were come together to where I saw a Pulo tending his cows, when I ran right amongst the cows: as I passed on, the villainous fellow ¹⁾ at my back left me, when it saw the cows, dispersed all the cows of the Pulo, and bit and killed one of them. When I came home, I was taken ill, and very nearly died ²⁾. I was lying three months, and my mother and hers did not expect me to recover. — This is what I experienced that the Tshibato serpent did.

A little boy having once gone for wood, a Tshibato saw him on the way; then the boy ran, whilst the other boys saw him, without, however, seeing, that he was pursued by something. It ran till it overtook the boy, and then bit him, so that he fell down. When he had fallen down, he cried for help, but on the other boys coming to him, his strength had failed him. One of the boys ran to our house, and told it to us: but when we came to where the boy was, he was lying there, unable to get up. We took the boy and brought him home, and then a man who knew about medicines brought his medicine, and gave it to the boy, but when the boy had drunk it, he could not vomit: it killed the boy in that place, and we took and buried him. — This is something which I witnessed that the Tshibato serpent did.

¹⁾ i. e. serpent.

²⁾ Lit. "and little was left to death, ere I recovered."

Therefore the great people say that it is a felon: when it has bitten any one, the bite never yields to*) medicine; although all the doctors should come, they do not know a medicine for it: not any one knows a medicine for it. All are afraid of it. The great men have changed its name: they never call it Tshibato-serpent, but only "the villainous felon," on account of its evilness. — Thus much as I know of the Tshibato is now finished.

The Rokódimi-serpent is lizard-like, and goes into holes which it digs. If it wants to do mischief, it goes and lies on the road by night, and when it sees any one walk on the road, it lies upon its back, in front of the man, in order to bite him with its teeth. When it has bitten one, it leaves him there, and goes into its hole, and there it says, "Did I not get and bite the man, as I do not hear any screaming till now?" The fact is, that if it bites one, no medicine can help: it takes away a man's life instantaneously.

The Rokodimi-serpent does not come out of its hole during the rainy season; but when the rainy season is passed and the dry season has set in, then it comes out. Every one who goes out by night, rubs his feet with onions: when it smells the onions, it does not come to one, for it does not like the smell of onions. Therefore, when you go any where in Bornu, by night, you first take onions, chew them, and rub them over your feet on account of the Rokodimi; for you cannot see it by night, as it is so small. When, on seeing you, it awaits you, lying upon its back, and you come to where it is, it smells the onions, gets up, and runs away. As soon as you see it run, you take a stick, and kill it; but if, in doing so, you do not cover your mouth and your nostrils, its smell, which is very disagreeable, will enter in your nostrils and give you an illness. When you have killed it, you take it and bring it to a hunter, and he gives you much copper-money for it. He takes it to the forest, and boils it with the proper plants, to make his arrow-poison. Having made it, he takes his arrows, and whatever beasts of the

*) Lit. "never hears."

forest he sees and shoots with them, they never run far, but fall on the spot.

This Rokodimi-serpent is little, and yet is more hurtful than those great ones. It is disagreeable. Its length does not exceed one span and the two joints of the middle finger; its thickness does not exceed that of the wrist, and its head is not larger than that of the Gabrga*)-lizard. Its tail does not exceed a span, it has four legs, and its skin is marked with square red spots. — This much as I know that the Rokodimi-serpent does, is now finished.

The Shargo-serpent is a domestic serpent, and does not live in the forest. Its skin is striped black and white: it is beautiful, and if you see it and it sees you, it does not run away. When it is caught, and you bring it to great people, they give you an upper garment for it. They take a cord and tie it round its waist, to look upon it on account of its beauty. Afterwards they loose the cord, and, on being let loose, it goes about there, gets upon fences, and lies there. In lying, it does not roll itself up, but lies down its whole length. It never bites any one, though it is in the town: therefore they let it live, because of its beauty.

It attains the length of half a fathom and the thickness of a thumb. This is a description of the Shargo: I have seen it, it never does harm. They call it Priest-serpent, on account of its harmlessness.

The green serpent lives in the forest. If thou goest to the forest to cut wood, it lies on the wood; but, on looking upon it, thou dost not perceive it, because its skin is similar to the leaves of trees, till, on mistaking it for wood, thou takest it with thine hand, whereupon it moves, which when thou seest, thou art frightened and lettest it go, after which it runs away.

It does not easily bite: if it bites any one, he must have done something bad; if a man who does not do evil seizes it,

*) This is a large kind of lizard with a red head which it moves up and down in a peculiar manner, when standing still.

it does not bite him. But whenever it bites a man, say the great people, there is no medicine for it: it surely kills that man. The green serpent is in thickness, in length, in its tail, in its head and in every thing like the Shargo, except that its skin is different from that of the Shargo: the Shargo has a striped skin, and this has a green skin. Therefore they call it "the green serpent" in Bornu, and every one understands it, when it is called thus.

The black serpent is a felon: it is small, but its name is great. It goes into deep wells; but if any one goes in to clean the well, its eye does not see him within the well, so that the man, on seeing it, may take courage, stand up, seize it, and cast it into the bucket, to have it killed without ¹⁾; for in Bornu one does not kill it within the well. This black serpent is small, but the reason why the great men say, that, although it is small, it yet has a great name, is this, that its mouth is indeed heavy, and it does not soon bite a person, but if one's days are full and it bites one, it yields to no medicine. Its skin is beautiful to look upon: as black as your ink. This black serpent which I have seen, does not often frighten people: it may be that you will not hear its name for three years connected with mischief²⁾; but if it wants to do mischief, and one treads upon it, without seeing it, it will bite that man, and not leave him alive, say the old people. No one knows a medicine against the teeth of this black serpent, except God. — This account of the black serpent, as I know it, is now finished.

2. An Account of the Locusts.

There are many (kinds of) locusts in our country, each of which have peculiarities of their own: therefore listen, as I give an account of them separately.

¹⁾ Lit. "that they may take it out and kill it."

²⁾ Lit. "its name as one of evil."

Let us begin with an account of the Kaman-locusts. They never come in the dry season, but when the rainy season has set in, and when the millet is being weeded which, after having been planted, has come out and grown a little; and, when they come, they rise in the West, and go towards the East. On the day when they rise, they have the appearance as if a thunderstorm of God*) were rising, and as soon as they are seen, every one prepares himself to go to his farm. When they come, they darken the whole sky, that it becomes as night, and the whole world is pitch-dark. Every one is on his farm, and breaks off branches from the trees to drive them away. If you do not drive them away, and there is millet where they settle down, they will not leave a single stalk: therefore every one is on his farm, to drive them away. Even if you drive them, they do not (often) mind it; there may be too many of them to be driven away. When the sun sets, then they settle down: by night they do not march. When you have seen them settle down, you sleep, and then, as soon as the cock crows, every one gets up to prepare himself for the place where they have settled down: all go, both the woman and the children, and every great man, to gather them, for by night they cannot see. You collect them till day dawns, for when the sun rises, they get up: where they have spent the night once, they never spend it a second time, but march on farther. No one knows the place where they are going in the East.

At the time when they are come, every one gathers them in large quantities. When we have gathered them and brought them home, we take a large pot, and put it upon the fire, and then put them into the pot, and blow the fire underneath it. As soon as they feel the fire, their life goes out, upon which we take the pot from on the fire, and put it down upon the ground. Then we take mats, empty them upon the mats, and dry them in the sun. When they are dried, we pluck their wings and throw them away, and then we gather them

*) A storm of God means a very great and terrible storm, in which God manifests his power more than usually. In the same manner the Hebrew language calls great oaks, or mountains, oaks or mountains of God.

together, carry them, and heap them up in one place within the house. At any time we may like to chew them, we take a few together, put them into a pot, and fry them in salted water, and when we have fried them, this is what we eat¹⁾.

They do not always come to Bornu: when they have come one year, it may be ten years ere they come again. In the year they come, there also comes a famine: when a famine comes, it is because, when they come, they neither leave guinea-corn, nor kuskus, nor beans. Therefore in the year when they come, a famine also happens, say the great people. As they get up in the West and march toward the East, they never spend two nights in any town they may reach, but only one, and then they march on: such is their march. We have never heard of the place where the Kaman-locusts are said to go and remain in the East. — This is a description of the Kaman-locusts which mine own eyes have seen in Bornu: when I saw them, I already had my senses, but I never saw them any more, till I was lost from Bornu.

The Difu-locusts never come to Bornu till the cold season. On the day when they came, and we, the school-boys, were all sitting and reading by a fire which we had lighted in the school, the Difu-locusts, on seeing the fire, came and fell down before it. When we, the school-boys, saw them, we took them, and threw them in the fire, to roast and chew them. On the day when the Difu-locusts come, the people all know it: when the people hear one after another fall against the fence²⁾, every one knows that on that day³⁾ the Difu-locusts come and settle down. Then all the people prepare to go to bed, and early in the morning, when the cock crows, every one gets up, and he who has a basket, takes his basket, he who has a bag, takes his bag, and he who has a sack, takes his sack, and they all go to the forest. The Difu-locusts are all up upon the trees, so when you go, you climb upon the trees, and gather them. When they come in the

¹⁾ viz. principally, or as our staple article of food.

²⁾ To every native house a fenced-in yard is attached.

³⁾ Lit. "to-day."

cold season, they have no strength at night, for the cold of Bornu is severe¹⁾. They fear the cold, so that, when they settle upon the trees, and it gets cold for them²⁾, we may gather them, and they have no strength to get up, for the cold kills them. Then it is that we gather them: the owner of a bag fills his bag, the owner of a sack, his sack, and the owner of a basket, his basket. Having taken them all and gone home, you take a large caldron, if many went from your house, place it upon the hearth-stones, and bring fire and light it underneath; then you fill the caldron with the Difu-locusts which you brought, take a cover to cover the caldron, blow the fire underneath, and then, on feeling the fire, all die. When they have died, we take the caldron and put it upon the ground, fetch a mat, and turn and spread them upon the mat; and when they are dried in the sun, we pluck out their wings, and fry and eat them.

When they have been in a town one day, they never remain a second day there, but go on farther. When the Difu-locusts come to Bornu, they do not spoil any thing that is cultivated, except the cotton-plant. On seeing the cotton-plant, they like to eat it; therefore, having once entered a cotton-plantation, they never leave it. But, with the exception of the cotton-plant, they do not spoil any thing that is cultivated. Therefore is the year in which the Difu-locusts come, a prosperous one. The Difu-locusts are town-locusts³⁾. We never hear the great people speak of any mischief of theirs. They never come in the rainy season: the time when they come is the cold season, when all the plants of the field are standing. Every one is glad when they come, and people say of them, "Children's meat is come." But when the Difu-locusts have come one year, they do not come again for three years: such is the case as to their coming. They are larger and sweeter than the Kaman-locusts; even great men like to eat them, when they are fried. The day on which they come

¹⁾ Lit. "hot," i. e. sharp, keen.

²⁾ Lit. "and cold catches them."

³⁾ i. e. they are harmless.

is a lucky one; they are fore-runners*) of good: the great men say, that there will be no famine, no grievous epidemic, and no war; therefore they like the year in which the Difu-locusts come. -- This is what we do in Bornu with the Difu-locusts, as I have seen. This is finished.

An account of the Sugundo-locusts is what I know well: in the rainy season they hatch their eggs; when people weed, in the weeding-season, their young ones are very small; but when people weed the second time, their young ones are grown. After the second weeding, when the guinea-corn is ripe and dry, so that they cut it and lay it on the ground, the Sugundo-locusts are fully grown: they are the harvest-locusts. When children go to the farms in the harvest-season, they catch them, and, after bringing them home, they roast and eat them; this they do during the harvest-season, till the guinea-corn is all cut, the beans are all ripe, dry, and gathered, all the kuskus is ripe and cut, and all the plants of the farm are taken: then the harvest is over. The harvest being over, the males and females of the Sugundo-locusts couple, and when the female has conceived eggs, it digs a hole, puts its tail in, and having laid its eggs into that hole, it dies on the spot. When it is dead, and the dry and the hot season are over, and the farms are prepared, and the guinea-corn is planted, and the rainy season set in, then the eggs of the Sugundo-locusts, on feeling the ground watery in the hole, become hatched. When people stoop to weed, they see that the young ones are hatched. On that day every one knows that one year is passed.

This is the life of the Sugundo-locusts in Bornu, as we saw it. They are town-locusts: when they are hatched and grown up, they never spoil any plants in the farms. When they have come one year and died, then the next year their eggs come which they had laid: thus matters stand year after year in Bornu. -- This is an account of the Sugundo or town-locusts, and it is now finished.

*) Lit. "their front is good," i. e. what comes after them is good, or they are a token of good to come.

I am also acquainted with the Lagara-locusts: of them we see here and there one in the harvest-season, but when the harvest is over, and the cold season is come, then they lie in the grass. When it is the cold season, and we wish to catch them, we rise up early, and go to a place where there is much grass, and then, by making way in the grass, we catch them: they do not like the cold, when it is too cold for them they have no strength. The Lagara-locusts are more beautiful than any other locusts: their skin is like a red-spotted guinea-fowl, and their horns¹⁾ are like a silk-thread in thickness. If you go to catch them, after the sun is risen, so that they no longer feel cold, and they fly up on seeing you, one who does not know them will think that a bird flew up: for the Lagara-locusts are nearly as large as a bird. One does not see them in the dry season, nor in the hot season, nor in the rainy season, and only here and there one during harvest, but in the cold season one sees them in abundance. Therefore, in Bornu, Lagara-locusts are also called "cold season-locusts". If you go and catch them, and, on bringing them home, you fry them, they will be fat; they are better²⁾ than all the other locusts, therefore we like to eat them. — This I have told thee as an account of the Lagara-locusts, as I know them, and this is now finished.

The green cotton-locusts are not numerous, but there is only one here and there. In the rainy season we plant the cotton, and after it is sprung up, we weed it, and when the weeding and the rains are over, then it grows high: it does not grow high in the rainy season itself, but when the ground has become dry, then it begins to grow, and in the cold season it finishes growing. When the cotton-plant is fully grown, and the cotton plantation is dense, then the green cotton-locusts are amidst the cotton-plants. If you go to the cotton, and walk amidst the cotton-plants, you see the green cotton-locusts sitting upon the cotton-plants; and when you see

¹⁾ or feelers.

²⁾ Lit. "sweeter". The Bornuese call sweet whatever suits their palate: "good beef" they would call "sweet beef".

them, you may catch them, carry them home, and roast and eat them. Their skin is striped and beautiful, they are larger in size than the Lagara-locusts, but they are not numerous, there is one only here and there. They do not stay in any other place, except amidst the cotton-plants: they do not eat any other shrub, except the cotton-shrub; this is why they do not stay any where, except where there is cotton. The cotton-plant is their food, and therefore we call them by the name of "green cotton-locusts". — Such are the green cotton-locusts, as I know them, and this is now finished.

The Kasashi-locusts do not live in towns, but in the forest. Their skin is white, in size they are like the Sugundo-locusts; you never see them in the rainy season, or in the cold season, but if you go to the forest in the dry season, you see them eat the Kasashi-tree in the forest, for they do not eat any other tree. This is why they are called by the name of Kasashi-locusts. When they come, they come in great numbers; but they do not come every year. They do not spoil any thing that is planted in the farm, and they are never named on account of mischief. There is one kind of guinea-corn which we call by the name of "Matia", and in the year when the Kasashi-locusts come, and they come in great number, this Matia-corn bears plentifully. Therefore they are liked. The great people say that the day on which they come is a harbinger of good*). This is what I know to tell concerning the Kasashi-locusts, and this is now finished.

3. An Account of the Eagle-King.

In Bornu the eagles are said to have a king: on any day when a man loses a horse of his, and he calls people to drag the horse behind the town, and to throw it somewhere far from the town, this eagle-king sees the carcass of the horse from on high, and then calls all his soldiers together. These,

*) Lit. "its front is white", i. e. what follows it is pleasant.

on being assembled, wait for him on the spot where the horse's carcass is; and when he comes at last, all the soldiers rise, and go back to make room for him, that he may come and stand by the horse's carcass. Then he vomits his stone¹⁾, lays it upon the ground, and having whetted his mouth, he seizes the horse with his mouth, drags it along, and having brought it forward, he first picks out both the eyes, and having swallowed them, he also picks out and swallows the tongue; next he tears open the horse's chest, picks out and swallows the heart; and then he also picks out and swallows the liver and both the kidneys, and during this time all his soldiers wait for him. When he has taken and swallowed his stone again, left the meat, flown away, and sat down upon a tree, then will all his soldiers come and begin to eat the meat. Whilst they eat, their king sees them, sitting upon the tree, as all the soldiers tear off the meat. When they have torn off and eaten all their meat to the very bones, they all leave the bones, go, and stand up in one place. Then the king of the eagles alights from the top of the tree, and comes to inspect the bones, to know whether his soldiers have thoroughly eaten up the meat. On his rising again and flying away, all rise and fly after him to their town, say the great people. Every one sees them when they go up, but no one knows the place where they stay, say the great people. Our great men give this account of the eagle-king: whether it be true, or whether it be false — the great men told it. As for the great men in Bornu, they²⁾ do not tell lies; when the great men have not heard the foundation of a narrative, they do not narrate it. Therefore, when we hear the great men narrate any thing, we believe it: "one who will not believe what the great men say, does not believe the sayings of the book; and one who will not believe the sayings of the book, does not believe what our Lord says," say the great people. — The account of the eagle-king, as I have heard it, is now finished.

¹⁾ The eagle-king is supposed always to carry a peculiar stone in its stomach, which it vomits before eating and swallows again afterwards.

²⁾ Lit. "we".

4. An Account of How Long one may stay in the World.

The woman who had borne my grandmother was a hundred and twenty years old, when she died: I have seen her when I was six years of age. The place where she lived was a three hours' walk*) from the place where we lived: she still arose in her town, and came to our town, a distance of three hours; and when she came, all we little boys went to where she stayed, to see her. When we came, she did not know us, but our grandmother, her daughter, she knew, and she also knew our fathers and our mothers, when they went to her. When she was saluted, she returned the salutation. She became a child, and spoke the words of a child; but when she spoke, we did not understand what she said; our great people, however, understood it. There were not any teeth in her mouth, on her head there was no black hair, but all white; she did not rise and stand up erect, but was bowed down; neither could she walk, except with a stick in her hand; yet her eyes were bright, her body was never dirty, and her skin was beautiful like a mirror. When she came to our town, every one wished to see her, and went to where she stayed. When they brought good food, supposing that she would eat it, she never ate it; so they prepared her a little gruel with milk, but when they gave it her, she took a little ladle-calabash, and took out some gruel; however, when she had drunk a little, she had enough, and left it. — She knew when the hours for prayer came, and asked for water, saying, "Bring me water, that I may wash myself and pray;" on having water brought to her, she washed herself, but prayed sitting: this my great-grandmother never rose up, or stood to her prayer.

A daughter of my aunt whose name was Patselam, was married, and had a male child born in her house which had been weaned for two months, when the news came, in the cold season, on the first day of the week, that our great-grandmother had died. On hearing this, my grandmother

*) Lit. "a walk of nine o'clock", i. e. a walk occupying the time from six to nine o'clock a. m.

Kodo arose, called all her children, and went before them, to bury her mother. This being over, I saw her, when she came back to our town with her children. The death of our grandmother herself I did not witness, she being still alive when I left: I do not know what happened afterwards.

5. An Account of an Eclipse of the Sun¹).

As to the time of the eclipse of the sun, I was eleven²) years of age when it took place. When I arose at home, at noon, on a Saturday³), in the cold season, wishing to go and see my mother and her people who were beating guinea-corn by the heap, and had come near to them on my way, day became night. Then I was afraid, and ran, and on coming to my mother's, my mother and all arose, and we took our things and went home. On coming home, all the great people of the town, and all the priests, took books and went to the place for prayer, where also all the old women went. They sat down in the place for prayer, the priests opened the books, and prayed to our Lord, till the moon left the sun, about four o'clock. Then all was clear again, and the great people thanked our Lord, returned, and sat down in their houses, where they all said, "At noon we have seen the moon catch the sun: will this thing be a token for good?"

Two years after the eclipse of the sun the Kaman-locusts came. The time when they came was the weeding time in the rainy season: the people were weeding on the farms, when, about two o'clock in the afternoon, they saw the Kaman-locusts arise in the West and come towards the East, as if a thunder-storm comes from the East. On seeing this, every one looked at them as they came: when they passed from West to East, all was dark, as if it were night. The guinea-corn of the farms was weeded and as high as a fowl,

¹) Lit. "an account of the moon catching the sun."

²) On another occasion he said that he was then thirteen years old.

³) Lit. "on a seventh day."

and the locusts ate it all. When the locusts had eaten up the guinea-corn, and it became night, the locusts went to lie down. Then, at midnight, every one took his bag, and we went to gather the locusts. Having gathered them, we brought them home, lighted a fire, set a caldron upon the fire, poured the locusts into the caldron, added a little water, covered the caldron, put more fire under it, and as soon as the locusts felt the fire, they all died. When they had died, we put the caldron upon the ground, brought a mat, unfolded it, poured the locusts upon the mat, and spread them; when they were dried, and we had plucked off their wings, we put them into pots, and took them little by little to fry them, and then we ate them with salted water: when they are fried, they are good to eat, and every one likes them. When they come, we catch them in great numbers: in one year they come three times, and after having come the third time, you see them no more.

When their time was passed, the famine called "Ngeseneske"¹⁾ came. When this had come, there was nothing to eat, any where: so you went to seek tree-leaves in the forest, and, on bringing them, the mother of your children cooked them for your children to eat; the next morning you arose again and went to the forest, to seek tree-fruits, and, coming back, the mother of your children took them from you, and cooked them for your children, that they might eat them. Bornu is pleasant for the poor: when there is a famine, it never kills many people: there are many fruit-trees and many eatable herbs²⁾; therefore a famine never kills many people.

¹⁾ This means, "I have forgotten," viz. to preserve provisions from the preceding time of plenty. — Famines recurring very often in those parts, the natives give each a separate name, and then generally determine the time by them, saying that an event happened so many years before or after such and such a famine.

²⁾ *kátšim* properly means "grass", but it evidently also has this wider signification of "plants, herbs." — In other Negro-languages, also, there seems to be only one word for grass and herb. Once, e. g., a Negro who spoke English was invited by a Missionary to join him at a dish of salad, but he excused himself, and said that he had not learnt to eat "grass" in his country.

When the season of the Kaman-locusts was passed, there came a disease which is not at all good, and which put an end to the great people of the land. When it had come into a town, and attacked and killed one person, and they had taken and buried that person, it gradually killed all the people of that town, one after another: if it came into a town, and there were even a thousand people, it would not leave any; if it enters a house, and should there even be twenty persons in that house, it will not leave one of them all: all the towns began to be broken up. If it attacked one whom our Lord loved, and whose days were not yet over, he bled from the nose, and then it left him on the third day: it did not kill any one who bled from the nostrils, but left him. If it attacked one, in order to kill him, and it attacked him in the morning, it killed him in the evening. It put an end to all the great men in Bornu, the priests and the soldiers, the old men and old women, the strong men, both small and great: this disease is not good. God delivered us; for I have seen that, when it came into a country, that country was lost. When the time of the Kaman-locusts had passed, it came. The name of this disease is called "Bamba"¹⁾, as I know.

When the time of the pestilence had passed, that of the Phula came. When the Phula came, my father said to me, on account of their coming, "Behold, this year thou art nineteen years of age, and though I said that, next year, I will let thee marry, yet know we now beforehand, that times are unsettled and difficult for you: we know that the moon's seizure of the sun²⁾ was not a token for good. When the moon's time had passed, the Kaman-locusts came, and when the time of the Kaman-locusts had passed, the famine "Ngeseneske" set in; and when the time of the Ngeseneske had passed, the pestilence happened. When the pestilence came and had killed all those great men of the land, and its time was over, behold, now the Phula are come. My son, as for us, we are grown old, and our Lord will hide us on our own soil, and in our own towns, but you, little children, will have woful

¹⁾ We generally render this word by "pestilence".

²⁾ i. e. the eclipse of the sun.

times; as for us, our time is passed." At that time we were weeding our farm, close by our house, in the evening about four o'clock, and on looking to the South, the people of the town of Deia were coming to our town, because the Phula had driven them away. When they were come, we remained in our town till the rainy season was passed, and then both we and they were lost, and I came to this place.

This is an account of the eclipse of the sun which I saw with mine own eyes: what you have seen you may tell, what you have not seen you do not tell: lies are not good, say the great men; I heard them say, that, in the next world, the liars shall be whipped with whips of fire, therefore I only tell thee what I have seen. — This account of the eclipse of the sun which mine own eyes saw, is now finished.

6. An Account of the Bodes.

The Bodes are like the Bornus¹). One who does not know them will say, on seeing them, that they are nothing else but Bornus. Their manners, however, are the same as the heathen's: they eat dogs and hogs, and this renders them heathen, say the great men. They even surpass their other fellow-heathen. It is they towards whom the Bornu King, on being installed²), first shoots the arrows³). This is their custom. The Bodes cultivate farms like the Bornus, and also weed them, they have guinea-corn, beans, kuskus, cattle, goats which are larger than those of Bornu, many sheep, and

¹) We generally use the words "Bornus", "Bornuese", "people of Bornu", &c. exactly as they are used in the Original.

²) Lit. "after sitting down upon the shield." This ceremony, used at the inauguration of a Sovereign, answers to our coronation.

³) On being inaugurated, the new King shoots arrows in every direction where the enemies of the country live, in order thus symbolically to indicate his determination of waging war against every one who should dare to disturb the place of the land. — When, in Ali's time, the King shot the first arrows against the Bodes, he thereby characterised them as his greatest enemies, against whom he intended to make the most energetic exertions.

many horses. Their country is in the midst of water: to the North they have a river, to the South they have a river, to the East they have a river, and to the West they have a river; they live in the midst of water. They also have many fish, the name of some fish is said to be "Guard-thy-mouth!" They go and catch these fish in great numbers in the rivers, and having brought them, they press them into pots over night; in the morning they take and pound them, then they bring large pots, gather them, and press them into the pots, and after three days they take them out, and form them into balls, and dry them in the sun. When they are dry, they take them, dig holes, and put them into the holes; these holes they cover up, and then they take one small quantity of the fish after another, to carry it to market, and any one who seeks something for sauce*), goes to them and buys. The name of these fish is also called "Tuguno"; they are fat, and, when cooked with vegetables, the vegetables are palatable. Not every one, however, likes vegetables with Tuguno. — This is one thing of the Bodes.

Again, when their men go to war, they have many horses, but all are without saddle or harness. They, like the Margis, wear loin-cloths and wide upper garments. They are more passionate than the Margis. I have witnessed their wars: we and they went together, and in one place we stormed many towns; there we saw their passion. When they and you go to war, and you approach a town, every one prepares himself. Now, when they prepare themselves, they dismount from their horses, take a razor from their bosom, open the razor, slash their horses back, on the spot where they sit down, with the razor, and when the blood flows, they mount and sit down upon the blood. This is their mode of preparation. When you storm a town, and you and they have entered the town together, they do not catch slaves, or cows, or goats: at first they do not want any goods, but they search for dogs, and on seeing any, they chase them on horseback, and only when they have got and caught all the dogs of the

*) Lt. "something of leaves," i. e. something to mix with the vegetables.

town, then they turn themselves towards other goods I myself have seen this very thing.

They give their horses charm-water. When they go any where, and some one sees them, and hides himself, their horses, on seeing that spot, stand still, and if their masters spur them, they do not go on; so the master knows that his horse sees something: the horse sees the spot where some one has hid himself, but the horse's master does not see it. Then the owner of the horse calls into the open air ¹⁾, "Thou man who hast hid thyself here, arise and come forth! if thou do not come forth, I will kill thee." The man who has hid himself, on hearing death threatened, comes forth and says, "Father Bode, do not kill me!" Then the Bode seizes and ties him, and puts him in front, and all the Bodes start again. Their horses show them the place where a man has hid himself; I have seen it: no one has told it me, but I myself have witnessed it. We and they were together, at the time I was amongst the Shoas. The King said to the Shoas, "You follow the Phula," and pursued them: so they went and settled in a Gezere-town; and also Bodes, and Ngutsums, and Kareika-reis, and every one who did not follow the King, of every town they came, and crowded to that place where they had settled. There it was that I saw the manners of the Bodes. — This is again finished.

7. An Account of Bornu Kings.

a. An Account of King Amade.

King Amade one year summoned King Lafia of Deia ²⁾. But he did not want to come to the King. The King sent again to him, but he did not want to come. Although the King sent three times, yet did he not want to come. So the King was vexed, called the Commander in Chief, and said

¹⁾ Lit. "the empty field."

²⁾ The Kings of Deia were vassals of the King of Bornu.

to him in the court, "Go back, and call the soldiers to me!" The Commander went back, called all his soldiers, and brought them before the King, saying, "Behold, I have called all the soldiers of the Capital, and they are come to thee." The King asked the Commander, "Dost thou know a King Lafia of Deia?" The Commander said, "I do." The King said to the Commander, "Go and get ready, and let all the soldiers get ready, catch King Lafia of Deia, and bring him before me, for I wish to see him."

The Commander attended to the King's word, arose, went to his house, called all the twelve Regiments, and said to them, "The King has said, 'Go, catch King Lafia of Deia, and bring him before me, for I want mine eyes to see him.'" All the twelve Regiments listened to what the Commander said, and returned home to prepare themselves: one who had a camel loaded his provisions upon the camel, one who had an ass loaded his provisions upon his ass, one who had an ox of burden loaded his provisions upon his ox, one who had a mule loaded his provisions upon his mule: all of them took their things, got ready, and went to the Commander. The Commander also arose, got ready, went to the front, and then they went to the King's house. There the Commander dismounted from his horse, went before the King, and said to him, "Behold, I set out for the place to which thou sendest me." The King replied to the Commander, "Go, and may God prosper thee!" The Commander arose before the King, went, took hold of his horse, mounted it, sat down, went to the front, all the twelve Regiments following him, and thus they started to war with the Deia King.

From the time they arose in the Capital, they marched a fortnight to the dwelling place of the Deia King. He, on seeing them, got ready, and all his soldiers got ready, so they came out of the Capital, stood up behind it, and waited for the Commander, till he came and met them; but when the battle was commenced, the Deia-King put the Commander to flight, and drove him back. The Deia King killed all the greatest of the Commander's men, some he caught and carried them alive, and nailed them to the city-wall, and completely killed all the soldiers who had been engaged in the war. The

Commander retreated with a few of his soldiers, pursued by the Deia King.

When the Commander came back to the Capital, and the King heard tidings of him, to the effect that he had been chased, and all his soldiers killed, then the King would not come out to the Commander, when he came before him: so the Commander was standing there, but the King did not come out to him. The King sent some messengers to him, saying, "Go and tell him that, when I sent him, and all the twelve Regiments followed him to the place of the Deia King, he was afraid, and ran as soon as he saw the Deia King, so that all the greatest soldiers were killed, and he came back to me: I will not have him, he has become a woman; let him go and sit down in his house, let him put off and lay down my sword, tie up my horse, and go out of my house, for I will not have the sight of his eye." The Commander was ashamed, unbuckled the sword and laid it down, tied up the horse, and went out of the King's house. Then the King said to the soldiers who were all standing in one place, "When I said to you, 'Go, catch the Deia King, and bring him to me!' and ye went to him and saw him, ye were afraid, so that he killed all the men, and ye came running to me.' All the soldiers, on hearing the King's words, were ashamed, and the King saw that there was none who could open his mouth. Then the King said, "Go, and come again to me to-morrow, and I will give you another Commander, that ye may return, and catch him, and bring him to me."

The next morning, after the soldiers had gone back to their homes, the King called a standard-bearer, gave him the Commandership, hung a sword round him, and gave him a war-steed. The new Commander got ready, took all his soldiers, and started for the place of the Deia King. Now there was a great forest separating us and Deia: through this forest the Commander passed, and on approaching Deia, the Deia King's elder and younger brothers and all the greatest men of the town arose, took a great many goods, by night, brought and gave them to the Commander. All the great old men of Deia arose, went to the Commander, and said to him, "Please to remain in this same place, and we will go back,

catch the Deia King, tie him, and give him up to thee, that thou mayest return home." The Commander listened to the word of the old men, accepted the goods which they brought to him, and remained in the same place.

The old men went, sat down at home, called the Deia King's younger and elder brothers, and said to them, "Behold, your brother wants to break up the town." The Deia King's younger brothers arose, called their elder brother, and said to him, "Come, let us go to our brother, and play him a trick! If we do not catch him and give him up to the Commander, the Commander will break up the whole Deia, and kill all the people: it would not be proper, if only for the sake of our elder brother all the people of the town should be lost." The elder brother listened to what his younger brothers said; he called all his people to the court, and when they were come, he said to them, "Let not any other person come to our court to-day!" All his people listened to his proposal, and remained in the same place. The King had not heard of it, to him they now sent a messenger to call him; he arose, and, on coming to them, there was not any body else in the court, except his younger and his elder brothers, with their people. On asking his younger brothers, "Why did ye call me?" they said to him in the court, "Come, and let us consult together! We have heard it rumoured that the Commander in Chief is coming: what shall we do? When the Commander in Chief came to us before, we chased him, killed all his soldiers, and took all his horses and all his goods; but as we hear them say that he has again come back to us, therefore we called thee, to let thee know it." He replied to his younger brothers, "That is why you called me? if you fear the war, run away, and leave the town to me, I shall not go any where: not only if a Commander comes, even if the King were to come, I would never flee on account of war." He did not know that all his younger brothers had plotted together, and were watching to seize him. As he arose, and was just about to go to his house, all his younger brothers agreed, seized and bound him, and opened the gate to call all the old men and all the great men of the town, and when it became night, they put him before them, carried

him to the Commander, and gave him up to him, and then they returned home, took all his goods, and also all the great people took of their own goods, and brought them to the Commander, who accepted their goods and also the Deia King at their hands; then they returned home. When they were gone, the Commander sent a messenger to the old men of Deia, saying, "Man and father, go, there is nothing the matter with the old men of the Capital of Deia, they may remain in their houses and do their work; they have done a good thing by secretly catching the Deia King and giving him up to me: when I am gone to the Capital, I will tell the King of it, and he will send them a good King." So all the old men remained quietly in their homes.

The Commander arose, prepared himself, took all the goods given him, lay hold of the Deia King, set him on a pony, put him in front, and thus they started for the Capital. This was in the cold season, and when they passed with him through our town, all the great people arose, and went to speak to him: but the soldiers had put him in front, as they brought him, and when the people came to see him, the soldiers drove them away. Now, when the King saw this, he said to the soldiers, "Let them alone, every one may see me to-day: — day has overtaken the hyena on the way¹), — let every one see me!" This is the saying which he spoke with his own mouth, when the Commander was taking him before the King.

When the King saw him, he asked him, "Art thou he whom they call the Deia King Lafia?" He replied to the King, "I am King Elephant-bag²)." The King said to him, "Thou hast killed a thousand of my soldiers, and though thou saidst, 'I will not come,' yet behold, to-day men who are thine own relatives bring thee before me." He rejoined to the King, "Wherever thou wilt put me, behold, here I am; to-day I have come into thy hands: do with me what thou likest!" — It must be remarked that, when a sub-king becomes refractory, and he is taken, the King of Bornu does

¹) see I. 41, on p. 4.

²) see I. 42, on p. 4.

not kill him, but there is a town of the name of Katsega, and to this town he sends them, for the Capital of Bornu may not see the blood of one who quarrelled with the King.

The great people say of the Deia King Lafia that he was born from his mother's womb with thirty teeth in his mouth. He never obeyed any word from his childhood till he was grown up. But when he was grown up, the great men loved him passionately; therefore he obtained the kingdom. Afterwards, however, when he had taken his own, he did not give any thing to others, except to the priests of the Phula; he did not like the priests of Bornu, but the priests of the Phula always asked God for him. The Phula are not good, they and the King of Bornu never agree: this is why they held the head*) of the Bag-King; but when he arose and began to fight with the King, he was caught and taken to the town of Katsega.

Now he had a younger brother whose name was Salgami. Him the King called, and gave him the kingdom of Deia, so that Salgami was King in Deia. Then the Bag-King's mother began to cry, saying, "The King and Salgami have plotted together, and sent my son to Katsega: my happiness is now gone." When she thus cried, Salgami arose, called the great men of the Deia Capital, and said to them, "Please, go and entreat my mother! What my elder brother, the Bag-King, began to do in the Deia Capital, was not good; for when our father had the government, he did not fight the King of Bornu. If we had left him alone, when he arose and fought the King of Bornu, he would have destroyed all the towns. Therefore we, his younger brothers, joined together, seized him, and gave him up to the King: would we have meddled with him, if he had remained quiet and followed after the King of Bornu? Pray, ask my mother, ye great men, whether what my brother began to do is good in her eyes?" The great men of the Capital listened to the words of Salgami, arose, went to his mother, and said to her, "If, when thy son arose and made a rebellion which neither his father, nor his father's father had made, his younger brothers

*) i. e. why they took his part.

had not played him a trick, seized him. and given him up to the King, the King would have been wroth, and, on coming to Deia, the warriors of the Bornu King — for thou knowest the ladies, and we know the men — would have made slaves of the women and children, and would have destroyed all of us, the men, both great and small, together with the hoary men and hoary women: this is what thy son, the Bag-King, would have liked, and yet thou now criest, saying, ‘my son is lost.’ Thou criest, ‘my son is lost,’ as if it were good that he alone should now survive; moreover the Bornu King did not kill thy son, if thou wouldst go at this moment, thou wouldst find him alive¹⁾ at Katsega: so do not make thyself sad and cry! It may satisfy thee that our Lord has placed Salgami on the throne before thee; what else dost thou want? dost thou want food? or dost thou want drink? what dost thou want?” The woman listened to the words of the great men, she called her son, and said to him, “Salgami, come and sit down. I have listened to what all the great men told me that thy elder brother had undertaken; thine appetite is now satisfied, as thou hast got the kingdom; but mind thyself, for if thou shouldst undertake what thine elder brother undertook, they would seize thee also, and give thee up to the King, to destroy thee.”

When Salgami had reigned five years, the Phula commenced a war. Then it was said, “Let all the people of the towns kill the Phula of the towns, whenever they see one!” Now when the Phula heard this, first all the Phula of Deia went and settled in a town of the name of Gutshiba; and they were no sooner settled there, than they began war, and attacked Deia. When Salgami went to war against them, they chased him, killed the men, and gradually the Phula took the whole country of Deia. The reason why the Phula first commenced war in Deia, is because of King Tshiga²⁾. King Tshiga had done them good: so when they saw that he had been removed, that is why the Phula began a war in Deia, and completely took it by storm. Ere this, there was a large

¹⁾ Lit. “he would be alive.”

²⁾ i. e. “Bag.”

forest which separated Deia and Bornu; but now the Phula began to pass beyond the forest. There was a town at the entrance of the forest; the name of which was Kalalawa. Now the Phula arose, passed through the forest, came and stormed this town, and on that day they killed a great many men, neither sparing the women, nor the men, in the town of Kalalawa, but killing all they saw, both great and small; and, after having done with killing, they set fire to the town, which consumed the whole town, and then they went back.

When the Bornu King heard this, he sent a Commander, saying, "Go to the town of Gutshiba, and do not catch, but kill all the Phula thou seest!" So the Commander took an army, and, on going to Gutshiba, the Phula all saw him, arose, encountered him on the way, and then began the battle. The Commander, afraid of the Phula, retreated, whereupon the Phula pursued him and killed a great many men. Then he set out for the Capital, and on his arrival the King said to him, "Commander Made, I sent thee, saying, 'Go, and put to flight all the Phula in Gutshiba!' But as thou wentest, and savest the Phula, thou didst not like to make war, but fledst, throwing away all the soldiers to be killed, and camest back to me: now I will not kill thee, but I will take thy sword, and give it to a man, thy fellow." So Commander Made, the moment he heard the King's word, took off his sword, laid it down before the King, went away, and sat down quietly.

Then the King called a man of the name of Ali Maremi, and said to him, "Father Ali Maremi, to-day thou art my Commander in Chief." He took a sword and hung it on the Commander Ali Maremi, and on that day the man Ali Maremi was called "Commander Ali Maremi." When the Phula at Gutshiba heard that the King had appointed a new Commander, they all arose, went, and settled in a town of the name of Damaturu. When it was said that the Phula had settled at Damaturu, and the King heard it, he said, "What do the Phula want of me? When they were at Gutshiba, I sent a Commander against them whom they chased home, killing all my men: and now again they have risen in Gutshiba, and settled at Damaturu!"

The King called the Commander Ali Maremi, and said to him, "Commander, my Phula are refractory again: go, and stir them up in the town of Damaturu, so that I may not any more hear tidings of them." The Commander arose, prepared himself, called all the soldiers, and set out for the war: so they marched against Damaturu, the Commander in front, and all the soldiers following him. All the Phula were prepared, and awaited the Commander, beginning a battle as soon as he had arrived. The Phula put Commander Ali Maremi to flight, and killed all his men. On the Commander's return to the Capital, the King was wroth, drove him away, and took the sword from him.

Again the King appointed another soldier to be Commander, hanging the sword about him, and his name was "Commander Dunoma." He arose, collected his soldiers, and likewise went against the Phula. Now there is a town of the name of Tsagalari, and there the Commander went and remained. The Phula, on hearing news concerning him, waited for him: but the Commander did not want to march against the Phula. Even after the Phula had waited a whole month for him, he did not want to get up there, and to march against the Phula. The King had information concerning him in the Capital, and sent messengers to him, saying, "Tell him that I sent him to war against the Phula, but now it is more than a month that he has remained at Tsagalari, and fears to go to them: if he is afraid, let him return home and come to me!" But the Commander remained on the same spot in the town of Tsagalari, being afraid either to return to the King, or to go to the Phula.

The Phula were looking out for him, but could not see him: two months he remained in the same place, afraid to go to the Phula. So the Phula arose, prepared themselves, and came all to the Commander to Tsagalari, between sunrise and noon. The Commander arose, began to flee, and the Phula pursued him, and took all the most beautiful horses in the town of Tsagalari: the Commander went his way, and returned to the Capital. When he came, the King was vexed, and prepared himself to go to the Phula; but the great men prevented him. Although he had sent three Commanders, they

had run back to him, the Phula having been too strong for them: why should he remain at home, whilst the Phula surpassed them in strength?

As the King was sitting at home and preparing for war, the Phula arose and came against the King; and, on approaching the Capital, they sent a letter to the King. They said to the King, as he saw on reading the letter, "If thou wilt follow us, use a head-tie¹⁾, and there shall be no quarrel between us and thee." The King sent a letter in reply, in which he said, "The wretched Phula sent me a letter that I should follow them: but I shall never follow them; though all Bormu should be ruined, I will never follow the cursed Phula." On seeing this letter the Phula prepared themselves, came to war against the King, and stood all up in one place before the Capital. When the Commander saw them, and came out to them to battle, they at once attacked him, and they and the Commander continued the battle. Although the battle had commenced at noon, yet the Phula did not want to flee, even at four o'clock. So the Commander sent a messenger to the King, saying, "Go and tell the King that the Phula are too strong for me: let the King go out through the East-gate²⁾!" The man went, and said to the King, "Arise, get ready, the Commander sends me to thee, to come and tell thee that the Phula are too strong for him: get ready, put thy mother in front, and leave through the East-gate!" The King attended to the Commander's word, prepared himself, prepared his mother, set her upon a camel, put her in front, and left by the East-gate. When the Commander heard that the King had left, he turned his back to the Phula, and followed after the King, proceeding to the East. As soon as the Phula saw that the King had left the Capital, they all came and entered the same: all the people having likewise left it and followed the King. So the King went and remained at Kurnawa, and the Phula remained in the Capital.

¹⁾ This is a white cloth, tied round the head in a peculiar manner, like a turban, and seems to be the shibboleth of a religious faction amongst the Muhammadans.

²⁾ He said the East-gate, because he was detaining the Phula to the West of the town.

Then the King, being an old man, and loving one of his sons (particularly), he gave the government sword*) to this son. But having done so, all the great men arose, went to a judge, and said to him, "Pray, open the book of God, and see, whether what King Amade did be good. When a King has reigned and is dead, then another is inaugurated: but now look whether it also be good that King Amade gave the government to his son in his life-time; if the book says that it is good, we will listen to it." The judge, after having opened the book and looked, said to the great men, "Listen, and I will tell you what is in the book: as to what the book says, I did not see in the book that a King is to appoint another in his life-time." The great men arose, went, and said to the King, "What thou didst is not good; it is not contained in the book that, whilst the King is still alive, another may become King;" but when the old men had said so to him, he did not heed it. Whilst the Phula remained in the Capital, he remained at Kurnawa with his sons. The name of the one son was Dunoma, and of the other Ibram: now of both his sons he loved Dunoma best; therefore he gave the kingdom to this his son, thinking that, after his death, they would not give it to him. The great men did not consent that his father should give the kingdom to a young man who knew nothing; their heart did not like it: but the King was too powerful for them, so they did not know what to say, but sat down and looked at him, till he became wroth and commenced a war against the Phula.

Then the King heard it mentioned that there was an (eminent) priest in the Kanum country. On hearing this, the King called a man, gave him a horse, and sent him to the Kanum priest, saying, "Go, and may the Kanum priest in the Kanum country, concerning whom I had information, be good enough to use this horse for his legs, and come to me, for I wish to see him." The soldier arose, led the horse to the town of the Kanum priest, and said to him, "Father priest, the King has sent me to thee, saying that he would like to see thee, and that thou shouldst be good enough to take this

*) i. e. a particular sword, belonging to the royal insignia.

horse here instead of thy legs, and come to him." The Kanu priest attended to the King's request, prepared himself, took his book, mounted the horse sent him by the King, passed before the soldier, and went to the King, the soldier following behind him, and said to the King, "Behold, thou saidst that thou wouldst like to see me, and hast sent a soldier to me with a horse. I have heard thy message, and this is why I am come to thee: may it be well with thee!" The King replied to the Kanum priest, "Father priest, I was born and have grown up in the Capital: but the rumours of the Pulo war came and chased me away, so that I came and am now adrift where the storms blow over me; therefore I called thee: entreat God that I may go and turn the Phula out of the Capital!" The Kanum priest listened to the King's word, and said to him, "Sit down, I will entreat God for thee, so that in a week thou mayest take thine army and go to the Capital, and as soon as the Phula see thee, they shall not stay."

The King sat down and waited for the Kanum priest. The Kanum priest commenced his work, and when it was completed, after a week, he said to the King, "Raise thine army, and I and thou will go to war against the Phula: to-day thou shalt see, whether the Phula be men." The Kanum priest, King Amade, and his son King Dunoma, arose and prepared themselves, and the twelve Regiments prepared themselves, and set out for the Capital, to war against it. But on coming near to the Capital, King Amade dived ¹).

b. An Account of King Dunoma.

When King Amade was no more, his son, King Dunoma, buried him. This being over, he and the Kanum priest went to the Capital against the Phula; and when they saw the top²) of the Capital, all the Phula arose and met them on the way for an attack. The Kanum priest, on seeing them, said to

¹) i. e. "died." They almost always speak metaphorically of the death of a King, scarcely ever using this word.

²) The country being entirely level, it seems that, at a great distance, the upper parts of remote objects are seen first, just as at sea.

the King, "Do not go beyond any thing that I tell thee!" So they met with the Phula, the priest being in front, and the King behind him. Then the priest made a charm-water, put it into a little calabash, and having flung it at the Phula, the Phula did not stop, but began to flee. On seeing that the Phula began to flee, the priest said to the King, "Follow after them, and kill them all: they will not stand still at all." When the King saw that the Phula were running, all the soldiers pursued them on horseback, and killed them, and, after having pursued them to the distance of one day's walk, they returned to the Capital, and, on entering it, there were so many corpses of the Phula, that there was no room for the King to sit down: a whole week they were burying the corpses of the Phula, and, when they had done with this, they swept the Capital, and the King entered, and sat down in the house of his father. All the twelve Regiments sat down in their houses, and to the Kanum priest the King gave goods, and he went to his country Kanum. When the King had settled in the Capital, all the Bornu people, of every town, who were in the forests, returned, and settled in their towns. We never now heard tidings of the Phula, and Bornu became again pleasant. King Dunoma made war, and stormed every place where he heard that there were Phula: all the Phula feared him.

But there was one Pulo in the West whose name was Priest Tsagi of Katagum; he arose, prepared himself, called all the Phula of the West, and went to war against the King. Then he and the King were at war, and he drove the King out of the Capital. Then the King was only a little youth: but there was a great Prince, an uncle of the King, and the name of this Prince was "Ngaleiruma, whose mother was Gamse, the daughter of the man Amina Talba." He came, took the government from King Dunoma, and drove him to Wudi.

c. Reign of Prince Ngaleiruma.

After this Prince Ngaleiruma raised an army, and went against the Capital, and said to the Pulo, "If thou art a

priest, I am a greater priest; if not, thou shalt see me to-day as King Ngaleiruna." The Pulo priest Tsagi thought that himself was a great priest, and waited for the King. The King prepared himself, and went to him, and then also priest Tsagi arose, and prepared himself in the Capital, and called all the Phula to prepare themselves, and so they came out of the Capital, and met the King on the way. When the King had encountered them, and they had commenced close battle, the King proved stronger than they: their ranks were broken, and they turned their back upon the King, and began to flee. When the King saw that the Phula were running, he said to his soldiers, "Soldiers, the Pulo thought that he was a man, and came and drove the son of my younger brother out of the Capital, and went in himself, and settled in it; when he saw me come to him, he met me in the way, thinking that he was a man, but when they had seen me yonder, they were afraid to stay and began to flee: now let each hold his horse well with his thighs, and fix his spear well with his hand, and let him hold his sword or his hand-bill well; for to-day we shall know who is a man." All the soldiers on horseback pursued, and overtook, and killed the Phula: the Phula were running before, and the soldiers followed them behind. Although they had begun after sunrise, they did not leave off killing them till the sun set. But when the sun had set, the King left them, went back, and alighted in the Capital.

Then he called Prince Ibram, the younger brother of King Dunoma, and the great men, and said to them, "I indeed drove Dunoma to Wudi, and took the kingdom from him; but behold, here is his younger brother, Prince Ibram: one father has begotten both me and them, and I will never take the kingdom from them by force; if I should do so, God would not like it. But as to me, a prince and a priest, our Lord has instructed me in the Koran, so that I know it, and our Lord has also instructed me in (other) books, so that I know them; and if I look in books, I see that they say, 'No man must ever obtain a kingdom by force.' The reason why I came and took the government from my nephew, is, because the miserable Pulo came, fought with Bornu, went into

the Capital, and was sitting in my father's house: this is why I did what my heart did not like." King Ngaleiruma further said to the great men of the Capital, "May it please you that I give the sword to Prince Ibram, for I will never go beyond what the book says, or what you say: the kingdom is theirs, and not mine." Then the great men of the Capital called Prince Ibram to the court, and said to him, "Your uncle will not take the sword of your father from you by force, but he gives the sword to thee, thou art now King."

d. Reign of King Ibram.

King Ibram entered into his father's house, and abode there. But this was not in my time, I was then lost¹⁾. I do not know what King Ibram did after me: I became a slave, and they carried me to the West, and sold me: but I have witnessed the times of the Dei King, of King Amade, and King Dunoma his son, of Prince Ngaleiruma his brother, of Prince Ibram, and also of his brother Salgami, the Deia King.

What I have seen I tell thee; what I have not seen I shall never tell thee. I knew ere I was lost from our country that it is not good, if you tell what you have neither seen nor heard. What I tell thee, all this I know, and have seen and heard: there were not many things in Gazir which I did not know. If what thou writest upon paper thou readest to any Gazir persons, they will tell thee, "The man who told thee these things was born in Gazir." To tell a thing which has no foundation, is aram²⁾: of what you know the foundation, that you tell. If I should now be no more, and thou wert to narrate these things in another place, so that another man should hear it, would not he say to thee, if my words were not true, "Father priest, the things which the man of Gazir told thee are his own lies, and he did not tell thee the truth;" and couldst thou then look at me with a good eye? — In our own country I sat before very great priests, and heard one and another of what they said; therefore listen,

¹⁾ i. e. enslaved.

²⁾ i. e. an unclean, forbidden thing.

as I tell thee what I know! If thou narratest my words in the Capital of Bornu, and they hear them, they will give me right, and will say, "This man was a native of Gazir." — This one is now finished.

8. An account of Priest Laminu, who is called Sheik*).

a. Priest Laminu prays for the King.

When I was living in Bornu, and my years were nineteen, the Phula arose in Bornu, and dispersed the whole Bornu-country by war, so that only the Capital of Bornu remained; and then all the Phula gathered together, prepared themselves, and came to the Bornu Capital. On their approach to the Capital, the Phula were seen by all the soldiers of the Capital who, on seeing them, went to the King, and said to him, "Behold, the Phula are come to thee for a fight." The King replied to them, "Go and speak to the Commander in Chief, that he may rise and go out to meet them, and to drive them away." The soldiers of the Capital, in obedience to the King's word, went to the Commander in Chief, and said to him, "Father Commander, the King asked us to come and tell thee, 'Get ready, mount thy horse, and go out to meet the Phula who are coming to him for war, and to drive them back!'" The Commander in Chief attended to the King's request, got ready, and called the twelve Regiments to come to him; and as soon as they were come, he rose, mounted his horse, and went before, all the twelve Regiments following him out of the West-gate, to meet the Phula, and to begin the battle. Then the Cammander made war, killing the Phula, and having soldiers killed by the Phula; soon a great many soldiers were killed, and the Phula proved stronger than the Commander in Chief. When this was proved, the Commander sent some one to the King, saying, "Go and

*) It may be worth stating that the narrative contained in No. 7 was dictated to me by Ali Eisami in July 1850, and this account in March 1852.

tell the King that the Phula are too strong for me, and let the King get ready and go out through the East-gate!" So the man went, and told the King the Commander's message, upon which the King got ready, took his mother, and set her on the back of a camel, and he mounted his horse, the soldiers about him likewise preparing and mounting; then he let his mother go first, he following her, and all the soldiers following after him. When the Commander in Chief had heard the intelligence that the King had passed through the East-gate, he turned his back to the Phula, and followed the King: so they started, with their faces Eastward. The Phula, on seeing that the King had left the Capital through the East-gate, and had turned his face Eastward, knew that he was fleeing. As soon as they knew this, all the Phula came, entered the Capital, and took possession of it; but the King fled and remained in the town of Kurnawa: so the King was at Kurnawa, and the Phula in the Capital.

After three months the King had information respecting priest Laminu: so the King called some one, gave him a horse, and sent him, saying, "Take it to priest Laminu, and may he please to come on this horse*), for I wish to see him." The man arose, led the horse to priest Laminu's place, and said to him, "Father and priest Laminu, the King sent me to thee: please to accept this horse for thy use, and to come, that we may go to him; for he said that he wishes to see thee." Priest Laminu, on hearing the man's word, arose, went to his house, got ready, took his book, returned to the man, received the horse at his hand, mounted it, and then he and the man came to the King's place. On their arrival, the man went and said to the King, "My Lord King, I went to the place to which thou sentest me, and am come back again: behold, I called the man, and he is come, respecting whom thou saidst, 'Go and call him', and whom thou wantedst to come to thee, so as to see him."

When the King saw priest Laminu, he called him to come to him, and then said to priest Laminu: "Father priest,

*) Lit. "to take this horse for his legs," i. e. to make use of the horse, instead of his legs.

when I had heard tidings respecting thee, I sent some one to thee, and gave him a horse to take it to thee, saying, 'Come to me on this horse, for I wish to see thee': therefore listen, and I will now tell thee the reason why I called thee." Priest Laminu said to the King, "What does thy soul wish, that thou didst call me?" The King replied to priest Laminu, "The reason why I called thee, is this: the Phula have completely scattered my whole land, and killed all the people, and, as I remained in the Capital, all the Phula assembled in one place, arose, prepared themselves, came to me, and drove me out of my house, so that I left the Capital to them, and came to sit down in the sun ¹⁾: Now, please, — for thou art a priest indeed, and I have heard thy fame long ago, — please to pray to God for me, that he may assist me and thee, so that I may go and drive these Phula out of my Capital; and when they are gone, so that I am again in possession of my place, I will give thee what thy soul may desire." Priest Laminu listened to the King's word, and said to him, "Go and sit down! God knows what he will do, but no man: I will pray to God for thee, and as soon as I know that God has accepted my prayer, I will tell thee to get ready."

The King regarded the priest's word, and sat down at home, looking to the priest. Priest Laminu prayed to God by night and by day for seven days; then he arose, and went to the King, saying to him, "Get ready, for my prayer to God has prevailed against the Phula: prepare thyself, and to-morrow, when I and thou go together, and the Phula see thee with their eyes, they will not stay and await thee for the battle." The King attended to the priest's word, and called all his soldiers, his Commander in Chief, and all his twelve Regiments, who prepared themselves and arose. Priest Laminu went on before, with the King following behind him; and as they started, all the soldiers followed after them: they were three days on their way, and on the fourth they reached ²⁾ the Capital.

¹⁾ To sit "in the sun" means to sit exposed and without any shelter.

²⁾ i. e. they came within sight of it, which, in those level countries, is a great way off. That this is meant we see from the circumstance that

Then all the soldiers dismounted from their horses, and prepared themselves, and when priest Laminu had asked God on their behalf, the Phula, within the Capital, saw the King, and, on seeing him, they also prepared themselves, and came out behind the Capital. When priest Laminu saw that the Phula were prepared, that they came out and drew themselves up in straight lines behind the Capital, he said to the King, "Do not speak to them ¹⁾, till I tell thee to do so; look at me, and do not lay ²⁾ hands on them." The King attended to priest Laminu's words, and looked at him. Priest Laminu who had some small calabash with charm-water about him, in his bosom-pocket, called a soldier who had a swift horse, took his calabash with the charm-water from his bosom, and gave it to the soldier with the swift horse, saying to him, "When we all arise, and go to where the Phula are, and the Phula also arise to meet us, so that we and they approach each other, then hold this calabash in thy hand, and gallop thy horse, and as soon as thou comest to the Phula, throw this calabash at them, and come back to us, and when we advance towards the Phula, they shall not stay and wait for us."

The King waited for priest Laminu. They all arose: Priest Laminu went before, the King followed after, so that he and the King went in front, and all the soldiers of the Capital followed after them. So they went on, and, on coming near to the Phula, the priest took the calabash, and gave it to the man with the swift horse. The man with the swift horse galloped away on his horse, flung the calabash against the Phula, turned his horse, and, on coming back to the King and those about him, said to them, "I carried the calabash, and flung it at the Phula." Then the priest said to the King, "Go against the Phula, let all thy soldiers arise in a body ³⁾, and go ye all together, and when the Phula see

afterwards, on their retreat, the Phula went again into the Capital for shelter.

¹⁾ This is a general expression for "to attack, to begin."

²⁾ Lit. "send."

³⁾ Lit. "for one mouth," i. e. in as compact a body, as the food which is put into the mouth at one time.

you, they will flee: to-day, as I am priest Laminu. the Phula shall not stay and engage in a battle with thee."

All the King's soldiers prepared and went in a body towards the Phula, so that the Phula began to flee as soon as they saw them coming. Then, on seeing that the Phula had begun to flee, priest Laminu said to the King, "The Phula have begun to flee, pursue them and kill them, for to-day the Phula will not stop." The King, with all his soldiers after him, pursued the Phula, and killed them, and, having driven ¹⁾ them into the Capital, the soldiers also entered, and killed all who were within the Capital, so that only here and there one was left to run and go to their country. The King's war was successful; the King went into the Capital, and they were occupied eight days with burying the dead bodies of the Phula. When they had finished burying the dead Phula, they swept the Capital, and the King entered and remained there; he also called his mother, and she remained, and all the soldiers swept their houses, and remained in them. Then all we of Bornu rejoiced, saying, "Bornu has become good again." every one went and remained in his own town, and the King remained in the Capital.

Then the King called priest Laminu, and thanked him, and asked the priest, saying: "Priest Laminu, how much of goods dost thou want from me?" But priest Laminu answered the King and said, "I did not arise in my town and come to thee for the sake of goods: what shall I do with goods? I want no goods; if thou givest me one surplice ²⁾, I shall be satisfied, and thou mayest also give me one horse which I will use instead of my legs, in going to my town: what I did for thee, not I did, but the one God helped me and thee. that thou couldst drive the Phula from thy Capital; my own soul rejoices that thou hast got thine own house, and sittest down in it again: now accompany me, and I will go to my town." The King listened to what priest Laminu said, and gave him one surplice, one priest's cap, one tent, a cloak for

¹⁾ Lit. "put them."

²⁾ Lit. "one prayer-shirt." — These are white loose upper garments, very much like a surplice.

covering his shoulders, and one beautiful horse; he also called out three men to accompany the priest to his town; so they returned and remained at home.

The King was sitting in his Capital, all Bornu was pleasant, and we did not hear any tidings of the Phula, till one year had elapsed. Now there was a Pulo whose name was priest Tsagi, and another whose name was Bokore; they both lived at Katagum, and I knew them: these arose, and came to attack the King, and when the King ¹⁾ had heard tidings of them, he did not send any one to priest Laminu. Priest Tsagi and Bokore had heard the tidings of this priest, and they also heard that the King had not sent again to the priest: so they rose and came to attack the King, upon which the King called the Commander in Chief, and said to him, "Behold the Phula of the West, a priest Tsagi, as they say, are come to attack me: now call up all the twelve Regiments, and all the soldiers of the Capital, and go out to meet them, and drive them back!" The Commander in Chief, attending to the King's order, returned, and stood up on the large place for prayer, and called the twelve Regiments: so the twelve Regiments prepared themselves, and went to him. Then he also called all the soldiers of the Capital, who likewise prepared themselves, and went to him. This being done, he arose, mounted his horse, called all his soldiers, and went to the Phula, they following him. But when they and the Phula had commenced the battle, the Phula would not flee, so the soldiers killed the Phula, and the Phula killed the soldiers: of them all not one fled from the other. This vexed the King, and he left his house, and went to them, and said to the Commander, "The Phula and thou have been fighting ever since day, till it has become noon; if thou canst not turn the Phula to flight, although it has become noon, then come, and we will leave them the Capital, and go, lest the Phula should completely kill all our soldiers." So they turned their backs upon the Phula, and took the way to Kurnawa. As soon as the Phula saw that the King was taking the way to Kurnawa, they pursued him, and killed a great many men. Then the

¹⁾ This was King Dunoma whose father had sent for the priest of Kanum.

King left the Capital to them, and took all his soldiers, went, and abode at Kurnawa.

In all Bornu there was then nothing to eat, and all the people died of famine ¹⁾: the Phula did not suffer the people of the towns to do farm-work, and every one had eaten up the food which had remained from former years; there was no place where you might go to seek food, so as to have something to eat: all the people perished from famine, and the Phula took away all the strength of Bornu. The Phula do not fear any nation except only the Shoas ²⁾; they never meddle with ³⁾ the Shoas, but the Shoas abide by themselves, and the Phula abide by themselves. So if any one suffered from the famine, he went and abode with the Shoas, or if any one liked the Phula better, he remained with the Phula: I myself settled amongst the Shoas. I was twice witness that the Phula drove the King out of the Capital. At that time was priest Laminu still in his town in Kanum, King Dunoma was at Kurnawa, and I myself was amongst the Shoas; at that time I had my full senses, before I was lost ⁴⁾.

At the time when I was lost, we never heard any one in Bornu call priest Laminu "priest Sheik," but they only called him priest Laminu, till I left; I was already a slave, when I heard the report that he was called Sheik. Only what I have seen with mine eyes, that I tell thee; but what I have not seen myself, I do not tell thee to write it with thy pen.

- b. What priest Laminu did, after my time, to obtain the kingdom.

After priest Laminu had asked God in behalf of the Bornu King, so that the Phula feared the Bornu King, and the people dwelled quietly by the blessing of priest Laminu, then he and

¹⁾ Lit. "the famine killed them."

²⁾ These are tribes of Arabic descent, and live Eastward of Bornu. Ali also frequently called them Shua. The name has, of course, no connection with the Shoa of Abyssinia.

³⁾ Lit. "talk to."

⁴⁾ The expression "to be lost" is used in Bornu for becoming a slave, and for dying.

the King of Bornu were on friendly terms*), and there was no quarrelling. But one day the great men of the town went to Ibram, the King of Bornu, and said to him, "King Ibram, if thou dost not prepare thyself, this priest will come and take the kingdom from thee." King Ibram attended to what the great men said, and quietly wrote a letter, and sent it to the King of Wadai, saying, "May the Wadais please to come to me, and to help me; for this man, priest Laminu, wishes to take the kingdom from me: if they do not come and help me, this priest will take the kingdom from me."

Then, when the King of Wadai saw the letter of King Ibram, he saw, in the letter, the invitation which King Ibram sent to him. Therefore he called all his soldiers, and, when they were come to him, he said to them, "Soldiers, I have called you, for King Ibram sent a letter to me, and when I opened and saw the letter, King Ibram said these words in his letter, 'May the King of Wadai please to send me warriors, for if he does not send me warriors, this priest Laminu wants to take the kingdom from me;' now I wished that you should hear the words of the letter, and this is why I called you." The soldiers understood the words of the King of Wadai, and returned, prepared themselves, took their war-implements, mounted their horses, and came all back to the King. The King of Wadai, on seeing that his soldiers were ready and had come to him for war, arose, went into his house, prepared himself, and came out again to his soldiers, so that the soldiers saw the King was ready. Then the soldiers said to the King of Wadai, "Please to go before, and to lead us wheresoever thou wilt; inform us of whatever thou wantest, and we will do it for thee."

The King of Wadai responded to the request of his soldiers, and went before them, and so they started for the place of priest Laminu. Priest Laminu did not know that King Ibram had written a letter and sent it to the King of Wadai, that the King of Wadai should come and help him. The Wadais brought war, and on approaching the town of priest Laminu, the King of Wadai sent some one to priest Laminu,

*) Lit. "what was between them was sweet, or pleasant."

saying, "Go and tell priest Laminu that I am come to attack him; let him prepare himself, and to-morrow morning at nine o'clock I will come, that we may meet!" Priest Laminu listened to the words of the King of Wadai, and called all the people of his town together, and said to them, "Ye people of my town, let every one go, and prepare himself well in his house! To-day the King of Wadai is come, and yonder they will come to-morrow morning at nine o'clock, that I and they should commence the battle, as they told me by a messenger: now I wanted you to hear this word, and that is why I have called you." The people of the town attended to what the priest had said, and each went back to his house, to prepare himself properly for the war, and all the people came back to the priest; and when the priest had seen them on their return, he arose, went into his house, prepared himself properly for the war, and then returned to his people. He then went in front of his people, and they went to the seat of war, even the place where the King of Wadai was, he in front, and all his people following after him.

Upon this, when the King of Wadai saw the warriors of priest Laminu come to him, he and his soldiers arose and went, to encounter them in a battle. As soon as they had met, the King of Wadai killed a great many of priest Laminu's men, and when priest Laminu saw that many of his people were dead, he began to flee. The Wadais, on seeing priest Laminu flee, pursued them, so priest Laminu ran, and the Wadais pursued him. When the Wadais saw that priest Laminu had left his own town and gone to another, they returned, burnt priest Laminu's whole town with fire, took the goods, and went back to their own country.

Priest Laminu, on seeing that the Wadais had returned to their own country, arose and called all his people, to come back to their own houses. But on their return the whole town was burnt with fire by the Wadais, so that not a single house was standing, and the Wadais had taken all the goods away. Priest Laminu and his people were very sad*), and did not know what to say: they hung their heads upon the

*) Lit. "their hearts were spoiled."

ground, and sat in their houses, not knowing what to do. But priest Laminu said to his people, "Let every one sweep his house, and remain there, till we may see what God will do." So all his people swept their houses and sat down there.

After this King Ibram remained in his town, without knowing that Laminu was watching his opportunity to kill him. Priest Laminu arose, and went to King Ibram, and said, "I helped thee ¹⁾ to drive all the Phula into their forests, that thou mightest remain in thine house, and I and thou were of one mind ²⁾; but to-day I know that, though I was sincere to thee, thou to me wast insincere ³⁾, and that, though I liked thee, thou didst dislike me: thou sentest a letter to the Wadais, that the Wadais should come and kill me, and yet expectedst that thou mightest sit down quietly. The Wadais came, drove me from my house, killed all my people, burnt my town with fire, and took all my goods away to their own country. When I saw that the Wadais were gone, I returned to my town, swept my ground, and sat down with my people that were left. To-day I and thou dissolve our friendship: I will see who may come and take thee out of my hand, when I am going to destroy thee." Then he seized King Ibram, and slew him before his soldiers ⁴⁾: not one of the soldiers helped him, although they saw King Ibram with their eyes, when priest Laminu murdered him in his own house.

When he was murdered, priest Laminu went into his house, and sat down there; then he called all the people, both those of his own town and those of King Ibram, and when they were come to his court, he said to them in the court, "Let every one who will follow me, tell it me at once ⁵⁾, and I will hear it; and let every one who will not follow me, tell

¹⁾ That is to say, during the reign of Ibram's brother and father.

²⁾ Lit. "our word was one," i. e. we were agreed.

³⁾ Lit. "I held thee with one inside, and thou heldest me with two insides," i. e. I was what I professed, but thou wast double-hearted and hypocritical.

⁴⁾ Ali expressly states, that Laminu, on this occasion, came single-handed and without any soldiers, which shows what a daring man he was, and how much he was held in awe by the people.

⁵⁾ Lit. "in this place," or on the spot.

me, 'I do not follow thee,' and I will hear it too!" His people listened to the words of priest Laminu, and said to him, "We all follow thee: whatever thou likest, that we like, and whatever thou dislikest, we dislike." All the great men knew that priest Laminu had undertaken the government; and knowing this, they no longer called him (merely) Laminu, but Sheik Laminu: when they called him Sheik Laminu, all the people of the land knew that this priest had left the priesthood, and that the government of Bornu had come into his hand. After this there was none who any longer called him priest Laminu, but they only called him Sheik Laminu. I have been told¹⁾ that at that time the kingdom of Bornu passed into his hands.

c. Sheik Laminu as Sovereign.

I heard that, on entering upon the government, Sheik Laminu began his wars by attacking Katagum. As soon as the Phula of Katagum saw him, they did not stay to wait for him, but ran away, leaving behind every thing: cows, goats, sheep, and goods. When he had come to their Capital, he did not meet a single Pulo, but only cows, goats, sheep, and goods. He and all his soldiers dismounted at their Capital, and gathered the cattle together to kill them, so that they ate no food for three days, but beef. On the fourth day they got ready, arose from the Capital of Katagum, and started on the way to Kano. After having marched seven days, they alighted at the town of Gorgo, on the banks of a river. When they had waited there three days, they arose on the fourth, and continued to march towards Kano. Now there is a river of the name of Salamta where they cultivate every thing: king's corn²⁾, onions, yalo, and sweet potatoes, and here the Sheik alighted again and remained two days.

¹⁾ Lit. "they said, and I heard." With these words Ali declares, that what he here communicates is no longer taken from the stores of his own observation and experience, but was derived from his countrymen who left Bornu after him.

²⁾ Probably wheat.

After this the Kano-King saw them, and then he and all his soldiers prepared themselves, and went out, that the Sheik saw them. So the Sheik also and his soldiers prepared themselves, and when they had come to where the King of Kano was, he came near, and they met to begin the battle. When the battle had begun, the Sheik killed them, and they killed the Sheik¹⁾. The Sheik killed great numbers of them, so that they did not want to stay, but ran, the Sheik pursuing them. They went, and entered into their Capital; and having entered, they shut their gates. The Sheik, on seeing that they had shut the gates, went back, and alighted where he had been staying at first.

Then they slept, and next morning they prepared themselves, and started on the way to the town of Yakuba²⁾. On the fourth day of their march they reached the town of Yakuba, when the Sheik and his soldiers dismounted. Yakuba, on seeing them, sent a hundred horse to where the Sheik was, saying, "Go and see after them, whether the Sheik has really come to attack me, and then come back, and tell it me!" The hundred horsemen arose, but on coming to where the Sheik was, they did not go near him, for they were afraid, and went back to Yakuba, and said to him, "Thou wilt not be a match for the warriors whom the Sheik has brought against thee to-day." When Yakuba had heard their words, he called Captain Isa³⁾, and said to him, "When my men went to reconnoitre, they were afraid, and came back to me, saying to me that I shall not be a match for the warriors whom the Sheik has brought against me: now, Captain Isa, do thou take three hundred horse, and go to see after them to-morrow!" After Captain Isa had slept, he took three hundred horse in the morning, and went before them to where the Sheik was, who, on seeing them, called his slave, the little Barga, and his son Lageran, and sent them, saying, "Go and see after the men who are come to me, what they

¹⁾ That is to say, his soldiers.

²⁾ Yakuba was a celebrated Pulo priest and warlike Chief whose town, which seems now to have his own name, is one of the strongholds of the Phula in Central-Africa.

³⁾ i. q. Jesus.

want of us; let them tell you what they want of us, and then come and tell me again!" When they went to the Phula, and met with them, and began the battle, the men of Yakuba killed (some) of the Sheik's men, but the Sheik's men would not flee. Priest Yakuba saw that they were fighting, but that none could put the other to flight. Yakuba was vexed; he prepared himself, and waited at home. The Sheik's son and his father's slave killed all the three hundred horsemen with whom Captain Isa had come against the Sheik upon their horses, and then took the horses, so that only three horses were left to return home to Yakuba.

On seeing them, Yakuba sent some one to the King of the Nyamnyam*), and when the King of the Nyamnyam had heard Yakuba's message, he called all his people, who, after coming to him, prepared themselves three days, and called all their wives to come to them with their baskets. Then the King of the Nyamnyam arose, got ready, and went before, all his people following after him. On coming to priest Yakuba, he said to the King of the Cannibals, "Behold, flesh has come: prepare yourselves, and let us go to the place whence the flesh has come!" The King of the Cannibals listened to what priest Yakuba said, and they all arose, and went to priest Yakuba, both the women, and the men, and the girls. Priest Yakuba, on seeing them, prepared himself, and called all his people together, and they and the Nyamnyam all joined, and went to attack the Sheik. All the Sheik's soldiers, on seeing them, likewise arose, and marched on, so that they all met for an attack. When the attack commenced, the Nyamnyam began to kill the Sheik's soldiers, and then, when they killed one, they cut him up for meat, ere his life had quite left him: on catching a man, some cut off an arm, the man still standing, others cut off a leg, and put it into their bag, and again others cut off the head, and put it into their bag: on catching a man, they at once cut him up completely for meat, and both the women and the girls with their baskets collected the intestines into their baskets. So, likewise, on killing a horse, they cut it all

*) Nyamnyam means Cannibal: it is a general and not a proper name.

up for meat, even before its life had quite departed. The Sheik's men saw them fight: the battle which they had commenced in the morning at nine o'clock, they fought all the day, till it became night. When it was night, the Sheik and his people went and dismounted.

Then also the Nyamnyam returned and dismounted: the Sheik's men lay down, expecting to resume the fight on the following morning; but as they were lying, the Nyamnyam arose at night, and came back to attack the Sheik. Then the Sheik's soldiers, on seeing the Nyamnyam, began all to flee, and when the Nyamnyam saw this, they pursued them: the former ran, and the Nyamnyam did not leave off pursuing them, till it became day; nay, even after it had become day, the Nyamnyam did not want to leave them and to return. After they had pursued them for three days, the Sheik said to his soldiers on the fourth, "If we continue to flee ¹⁾, these Nyamnyam will not let us reach home: let us return, and drive them back a little! if they do not go back, they will not let one man of us remain." His soldiers attended to the Sheik's word, and when Father Omar, his son, with the little Barga and Ali Tsarma, turned their horses and rode back, all the soldiers, on seeing them, likewise turned, and drove them ²⁾ back one day: but as the Nyamnyam retreated, and the Sheik's men came to where the Cannibals had spent their last night, they saw human bones, heads, legs and arms which they had thrown away, after having gnawed them enough, so that not one of the Sheik's men, on seeing this, could proceed any farther, but left the Nyamnyam, turned back, and resumed their way home, none being able to stand it any longer; neither did the Nyamnyam follow them again, but returned to their own country.

The Sheik had been pursuing his march to his own country eleven days, during which time they always arose as soon as it was day, and after pursuing their march during the day, alighted in the evening in the following towns successively: Tsebag, Katsaule, Kaduwa, Gafeiye, Tshatsharam,

¹⁾ Lit. "because of this our fleeing."

²⁾ i. e. the Nyamnyam.

Adufia, Murmur, Tshagua; but when they arose in the last-mentioned town in the morning, and proceeded, a hunter saw them in his forest. On seeing them he went, and told it to a Pulo of the name of Dankaua, saying, "Behold, the Sheik who made war against thee before, from whom thou fledst, when thou sawest him, and to whom thou didst leave thy town, that he should not see thee: he started for Kano, and, as the Phula of Kano were not strong enough for him, they shut their gates against him; he, on seeing the gates shut, arose, and set out for the town of Yakuba; having come to Yakuba, Yakuba called the Nyamnyam, and, united with them, put the Sheik to flight, who ran away, and is now going to his country: I have seen them in the middle of the forest, and am therefore come to inform thee of it." Dankaua, on hearing the hunter's words, got ready, called all his men, and met the Sheik on his way. When the Sheik's soldiers saw Dankaua's warriors, not one man would stay, but they began to flee, and were pursued by Dankaua. Now there is a river at a Lare¹⁾-town, which river is large, into this river they went, and passed to the opposite side; but when Dankaua came, he stopped at the banks of the river: so the river prevented him from following the Sheik, and Dankaua turned back.

The Sheik and his soldiers spent the night on the banks of the river, and when it was day again, they arose and went to the Bode-town Gulugudgum. Then the Sheik was taken ill, and when they left Gulugudgum and entered the forest of Little Bode, the illness overpowered the Sheik: so they slept in that forest, and next morning they arose and went to Little Bode. Here the Sheik's soldiers said, "Let us remain here, on account of the Sheik's illness, and attend to him for two days!" but, having been there two days, on the third God took the Sheik away²⁾.

d. King Omar, the son of Sheik Laminu.

When he was dead, the soldiers buried the Sheik, and then the soldiers called his son, Father Omar, and said to

¹⁾ Lare is the name of a country.

²⁾ Lit. "God sought him."

him, "Father Omar, thy father has brought us to the war, and, having gone and been unsuccessful, we are returning home; but behold, God has sought thy father by the way, so that he did not reach home: now, as thou art the eldest amongst his sons, come, we will take thy father's sword, and hang it round thee, and do thou sit down upon thy father's couch!" So they took the sword, and hanged it round him, and also put his father's cap of sovereignty¹⁾ upon his head, and he sat in his father's room.

On the seventh day, when he had offered the seven days' sacrifice for his father, they got ready, and started for the Capital. On their way they usually arose in the morning after day-break, and, after marching the whole day, they alighted, and spent the night in the following towns successively: *Ngarbua*, *Gorotshi*, *Besege*, *Dagambi*, also *Kurnawa*, after passing the former Capital of Bornu, and then they came to his father's town "Kukawa of the Tsade"²⁾.

Here all the soldiers dismounted; Father Omar went and alighted at his own house, and all the soldiers went home, unbuckled their war-things from their bodies, laid them away, and sat down. Father Omar sat down in his own house, and not in his father's, till, after seven days, the priests assembled, came to him, and said, "Father Omar, the government will not be good for thee, except if thou dost as thy father did." Father Omar agreed to what the priests said. On a Friday his mother³⁾ washed him, and introduced him into his father's house. Then, he called his mother and all the other wives of his father, and when they came to him, he said to them, "Behold, no one ever disregards⁴⁾ what our Lord does: my father is lost, and I have sat down in my father's house; may all ye wives of my father follow my mother, and remain in my house, till we may see what our Lord will further do." His father's wives listened to what

¹⁾ answering to our "crown".

²⁾ Tsade is the well-known sweet-water lake, which by other tribes is also called Tshade, the final e being always pronounced.

³⁾ Kings' mothers are always of the greatest consequence in those countries.

⁴⁾ Lit. "passes by."

Father Omar said: they went and followed his mother, to remain in her son's house, and then King Omar abode in his father's house.

When they were all settled, and King Omar had reigned two years, he sent to King Ibram¹⁾. This King Ibram lived at Tsundr, and, on his father's death, he did not send his father's property to King Omar. So King Omar sent messengers to King Ibram, saying, "Go and tell him to send me the goods of his father who is dead." King Ibram sent King Omar's messenger back, and said to him, "Go and tell King Omar: 'To whom did he send his father's goods, when his father died? I shall not give him my father's goods: if he wants my father's goods, let him arise, and come and take them with his own hand!'" When King Omar heard the words of King Ibram, he was wroth, and sat down, saying, "Let him not be in a hurry: I will come, and take his father's goods with mine own hand." So he prepared himself, called all his soldiers, and said to them, "Go and get ready, I will go to King Ibram, and will take his father's goods with mine own hand." All his soldiers prepared themselves, and came to him; also all the Shoas and all the Koyams came to him. When they were all come, he arose, got ready, mounted his horse, and all these men followed him, as they started on the way to Tsundr, and set out against King Ibram: after they had marched five days, King Ibram heard tidings respecting them.

Then, as they²⁾ were getting up, to encounter them³⁾ on the way, King Ibram's younger brother, whose name was Prince Baba, and who wanted to take the kingdom from his elder brother, without his knowing it, said to his elder brother, "Brother, do thou sit still, and give me two hundred horse, that I may meet them, and when I have seen them, and we are no match for them, I will come back and tell

¹⁾ This Ibram, King of Tsundr, or Dzundr, or Zundr, was a vassal of the Kings of Bornu, and has, of course, nothing in common with the Bornu King Ibram whom priest Laminu murdered, except the name.

²⁾ viz. King Ibram and his people.

³⁾ viz. King Omar and his army.

thee, that we may run and leave the town to them." His elder brother was foolish: he did not know that his younger brother wanted to kill him, and to take his kingdom. King Ibram gave his younger brother soldiers with two hundred horses. So Prince Baba took the two hundred horse, and marched towards King Omar, and when he had come near him, King Omar, on seeing him, said, "Is King Ibram going to make an attack?" but when his soldiers had got up to encounter them, Prince Baba, on seeing the soldiers of King Omar, dismounted from his horse, and said, "I am not come to King Omar in order to fight, I am going over to him," and thus he sent King Omar's soldiers back. When they were come to King Omar, they said to him, "The Prince who is coming to thee, does not come to thee in order to fight, but he says that he is going over to thee; he sent us to thee, saying that whatever thou likest, he likes, and what thou dislikest, he dislikes."

King Omar, on hearing what his soldiers said, called some one, and sent him to Prince Baba, saying, "Go and tell Prince Baba, that, as he says he has gone over to me, he may come to me, and that there will be no dispute between me and him." King Omar's messenger went, and said to Prince Baba, "Prince Baba, King Omar calls thee, for thou didst not come to him in order to fight, but in order to go over to him: now come to him, for he has heard thy message, and says that there will be no dispute between thee and him: come, and let us go to him!" Prince Baba arose, mounted his horse, likewise all his soldiers arose, and mounted their horses, and so Prince Baba came before King Omar. King Omar, on seeing Prince Baba, gave him the kingdom, saying, "Prince Baba, dismount from thy horse, and let all thy men dismount! As thou sayest that thou wilt go over to me, and as thou didst rise and come to me, I like thee, and give thee the kingdom of thy brother: stop, to-morrow I will war against thy brother, for I am come to take the goods of his father which he did not give to me, and concerning which he said that I must come and take them with mine own hand." So they slept, and the following morning all the greatest soldiers came to King Omar, and said to

him*), "Thou hast brought us against King Ibram, and now give us the Koran, and let us swear that, when our eyes see King Ibram, we may catch him by the hand, and give him to thee!" King Omar took the Koran, and when all the greatest soldiers had come, one by one, and sworn on the Koran, King Omar got ready against King Ibram.

King Ibram, on hearing the tidings that his younger brother, Prince Baba, had gone over to King Omar, and that King Omar had given him the kingdom, called all the men of his town, and said to them, "Ye great men of the town, when we heard that the army of King Omar was coming against us, and when King Omar was approaching us, my younger brother said to me, 'Brother, give me two hundred horse, that I may encounter this army, and when I see that we are not equal to them in strength, I will return to tell it to thee;' and I gave him two hundred horse; but when he had gone, he went over to King Omar, and I hear them say that King Omar has given him the kingdom; therefore hear ye all my word: whoever will follow King Omar, let him go to King Omar, but let every one who will follow me, prepare himself, for I have heard that, all the greatest soldiers of King Omar have taken an oath that, on seeing me, they will seize me by the hand, and give me up to King Omar: I shall not sleep in this town to-night; let every one who will follow me, follow, and every one who will not follow me, with him I have nothing to do." So King Ibram took all his men, left the town, set out, and went to the town of Kantshi.

Then, on the very next morning, King Omar, and all his soldiers, and Prince Baba, got ready, and the latter led them to his home Tsundr. On their arrival, King Omar did not meet King Ibram in Tsundr, for they had set the town on fire, burnt Tsundr, and gone farther. Then Prince Baba said to King Omar, "I know where my brother has gone: come, I will take you there!" so he went before, and King Omar with his soldiers followed him. Prince Baba went

*) Hereby they seem to intend to guard against a possible intrigue of Prince Baba's.

in front, and on reaching the town of Kantshi, he stopped his horse, and said to King Omar, "Behold, here I show thee the town to which my elder brother went, and which he entered." King Omar listened to the Prince's word, and all the soldiers completely surrounded the town, and stood still with their horses. Then, as King Ibram saw them, he was wroth, arranged all his slaves on horseback, and then all the soldiers who followed him, as well as he himself, got ready, and they began to march out. When they came to the gate, they opened it, and on coming out and standing still, King Ibram said, "Thou, King Omar, camest to war against me, and, on seeing thee, I was afraid of thee, left my town to thee, and fled; and yet, after coming to the town of the Kantshi King, thou pursuedst me, and camest after me, intending to take me: now if thou wilt take me, as I leave before thy very eyes, I will see the man who would attempt to follow me, and to come and take me." Thus saying, King Ibram placed all his soldiers in front, in the sight of King Omar, and turned his face Westward. On seeing this, an old soldier said to King Omar, "King Omar, thou putttest this King Ibram to flight in his home, he left his house to thee, and fled to abide in the Capital of another King; but when thou pursuedst him, and camest for the purpose of taking him, he, on seeing thee, prepared himself and all his soldiers, and then they came, opened the gate, and stood up; he, a man who had left his town to another, and come into another town, said to thee who camest in order to take him in the other town, 'I will see, what man will follow me, and come and take me!' and now he turns his face to the West, puts his soldiers in front*), and leaves: — do not interfere with him! this man would do something bad, if thou wert to interfere with him: let him alone, that he may depart!" King Omar attended to the words of the old soldier; not one of his men went after Ibram: they all saw him, as he departed.

When King Ibram was gone, King Omar's men gathered

*) viz. in a manner, as if he were determined to protect his soldiers, instead of being protected by them.

together the people, and every thing that was property in the Capital: the women, the children, the men, both small and great, the cows, the horses, the camels, the asses, the bullocks of burden, the sheep, the goats, the fowls, the cloth, the copper-money; then they chained the people together, and started for their own country, where they arrived after a five days' journey. Then the whole town rejoiced, saying, "King Omar has prospered." Now this is the first war which he made during his reign.

One day the tidings came to him, that King Ibram had entreated the Phula, saying, "Please to come and help me, that we may go and take Kugawa Buni!" and that the Phula had granted his request, prepared themselves, and come to him, and that he had risen, taken the lead, and was marching against Kugawa Buni: whereupon the King, Father Omar, called all his soldiers together, and said to them, "There are tidings which I have heard: I heard it said that King Ibram was bringing an army of Phula against Kugawa Buni¹⁾: so prepare yourselves, and to-morrow we will all go, and see those Phula with our own eyes!" King Omar's soldiers attended to his words, returned to their houses, and next morning they got ready, and all came back to him. Then he arose, prepared himself, and led them to Kugawa Buni, and, after their arrival, the Phula also came there. When King Omar and the Phula met, and commenced a battle, the Phula were not a match for the army: King Omar's soldiers killed multitudes of Phula, the Phula could no longer stand, but began to flee. Then the soldiers of King Omar pursued them, but the Phula continued their flight, and would not stay. When King Omar and his soldiers had chased the Phula, he returned, called his soldiers, and went back to his own town. After this he did no more send out an army to any other place, till Amade²⁾ was lost from Kugawa on the Tsade, in the fortieth year of his age. People who after me came to

¹⁾ This was a large town of Bornu, but not the Capital at the time here referred to.

²⁾ This is a Bornuese who has only been about ten years in Sierra Leone, and who was Ali Eisami's informant on the present subject.

Sierra Leone, at this present time, informed me that they left Father Omar on the throne in Bornu. — One youth who arrived lately ¹⁾, and is a soldier in the King's house ²⁾, says that King Ibram came back to his town Tsundr, after King Omar, who had driven him away, returned to his own country, and that he drove his younger brother, Prince Baba, whom King Omar had installed and left as King, from his house, so that he had to flee to another town, and that then he himself entered and dwelled again in his own house: so it was, when he became a slave, says the soldier. — This is finished.

9. A Biographical Sketch of Ali Eisami Gazir.³⁾

In the town of Magriari Tapsoua, there was a man, named Mamade Atshi, son of Kodo ⁴⁾, and he was my father. He was already a priest when he went and sought to marry my mother: so when their great people ⁵⁾ had consulted together, and come to a mutual understanding ⁶⁾, my father prepared himself, sought a house, and the time for the wedding was fixed, which having arrived, my mother was married, and brought into my father's house. After they had been living in their house one year, my elder sister, Sarah, was born, next my elder brother Mamade ⁷⁾, and after him myself; next to me, my younger sister Pesam, and then my younger sister Kadei were born; on their being born, our mother did not bear any more. As to myself, I was put to school when I was seven years of age. Then my younger

¹⁾ i. e. about 1849.

²⁾ This means in the Barracks of Freetown. — He is the individual referred to in the Preface to the Grammar.

³⁾ His portrait is prefixed to the Grammar.

⁴⁾ She was his mother, see § 126.

⁵⁾ i. e. the parents and other grown up members of their respective families.

⁶⁾ Lit. "when they had joined their heads and laid down their words in one and the same place."

⁷⁾ i. e. Muhammad.

sister Kadei and mine elder brother Mamade died, so that only three of us remained, of whom two were females and I alone a male. When I had been reading at school till I was nine years of age, they took me from school, and put me into the house of circumcision; and after passing through the rite of circumcision, I returned to school, and having remained there two years longer, I left off reading the Koran. When I left off reading the Koran, I was eleven years old.

Two years later, there was an eclipse of the sun¹⁾, on a Saturday, in the cold season. One year after this, when, in the weeding time, in the rainy season, about two o'clock in the afternoon, we looked to the West, the Kaman-locusts were coming from the West, forming a straight line (across the sky), as if one of God's thunder-storms were coming, so that day was turned into night. When the time of the locusts was past, the famine Ngeseneski took place, but did not last long, only three months. After it, the pestilence came, and made much havock in Bornu, completely destroying all the great people. Next, the wars of the Phula came up. In the rainy season the Phula put to flight the Deia King with his family, and, as they were coming to our town, my father said to me, "My son, times will be hard for you: this year thou hast been nineteen years of age, and though I said that, when thou art twenty, I will seek a girl for thee, and let thee marry, — yet now the Phula have unsettled the land, and we do not know what to do: but what God has ordained for us, that shall we experience." When the guinea-corn which we were weeding had become ripe, and the harvest was past, the Phula roused both us and the Deiaese, so we went, and remained near the Capital, till the Phula arose and came to the Capital, on a Sunday, about two o'clock in the afternoon. When they were coming, the Commander went out to encounter them; but, after they had met and been engaged in a battle till four o'clock, the Commander's power was at an end. The King arose, passed out through the East-gate, and started for Kurnoa. Then the Commander left the Phula, and followed the King; on seeing which, all the

¹⁾ Lit. "they caught the sun" or the sun was caught.

Phula came and entered the Capital. After they had entered, the tidings reached us about seven o'clock in the evening. When the tidings came, none knew where to lay their head. On the following morning, a great priest of the Phula said to us, "Let every one go and remain in his house, the war is over: let all the poor go, and each cultivate land!" Then my father called his younger brother, and we arose and went to our town; but when we came, there was nothing at all to eat. So my father called my mother at night, when all the people were gone, and said to her, "This our town is ruined¹⁾; if we remain, the Phula will make an end of us: arise, and load our things upon our children!" Now there was a town, Magerari by name, which is subject to the Shoas; and the Phula never meddle with any place that is subject to the Shoas. So we arose, and went to that town; but when we had lived there one year, the King went, turned the Phula out of the Capital, and went in himself and abode there.

About one year after this event, when my father had died, as it were to-day, at two o'clock in the afternoon, and we had not yet buried him, intending to do so next day, then we slept, and on the following morning, my mother called me, and my elder and my younger sister, and said to us, "Live well together, ye three; behold, your father lies here a corpse, and I am following your father." Now there was just a priest with us who said to my mother, "Why dost thou say such things to thy children?" but my mother replied to the priest, "I say these things to my children in truth." Then she called me, and I rose up, went, and sat down before her. When I had sat down, she said to me, "Stretch out thy legs, that I may lay my head upon thy thighs." So I stretched out my legs, and she took her head, and laid it upon my thighs; but when the priest who was staying with us saw that my mother was laying her head upon my thighs, he arose, came, sat down by me, stretched out his legs, and took my mother's head from my thighs, and laid it upon his own. Then that moment our Lord sought²⁾ my mother.

¹⁾ Lit. "is no longer a town."

²⁾ i. e. took away.

After this there came tears from mine eyes, and when the priest saw it, he said to me, "Let me not see tears in thine eyes! will thy father and thy mother arise again, and sit down, that thou mayest see them, if thou weepest?" I attended to what the priest said, and did not weep any more. With the corpse of our father before us, and with the corpse of our mother before us, we did not know what to do, till the people of the town went and dug graves for both of them, side by side, in one place, and came back again, when we took the corpses, carried and buried them, and then returned.

After waiting two months at home, I took my younger sister, and gave her to a friend of my father's in marriage, my elder sister being already provided with a husband. On one occasion I got up after night had set in, without saying any thing to my little mother¹⁾, took my father's spear, his charms, and one book which he had, set out on a journey, and walked in the night, so that it was not yet day when I reached the town of Shagou, where there was a friend of my father's, a Shoa; and, when I came to the dwelling place of this friend of my father's, they were just in the place for prayer. When I came to him, and he saw me, he knew me, and I knew him. I having saluted him, he asked me, "Where is thy father?" I replied to him, saying, "My father is no more, and my mother is no more, so I left both my elder and my younger sister, and came to thee:" whereupon he said to me, "Come, my son, we will stay together; thy father did do good to me, and now since he is no more, and thou didst like me and come to me, I also like thee: I will do to thee what I do to my own son."

After I had been there about three years, I called a companion, saying, "Come and accompany me!" for I had a friend in a town of the name of Gubr. The youth arose, and we started together, but as we were going towards the town of Gubr, seven Phula waylaid us, seized us, tied our hands upon our backs, fettered us, put us in the way, and then we

¹⁾ The "little mother," in polygamy, is any of one's father's wives who is not at the same time one's real mother. — Ali's father had one more wife, besides Ali's mother.

went till it became day. When it was day, both they and we became hungry in a hostile ¹⁾ place, the land being the land of Ngesm. In this place we sat down, and ate the fruit of a certain tree called Ganga, till it became dark, when they took us again, and carried us to the town of Ngololo to market. On that day Hausas bought us, took us into a house, and put iron fetters on our feet; then, after five days, we arose, and were twenty-two days, ere we arrived in the Hausa land. When we arrived, we went to a town called Sangaya, where there are a great many dates. In this town we remained during the months of Asham, Soual, and Kide; but when only three days of the (month of) Atshi were passed, they roused me up, and in a week we came to the Katsina Capital, where they slew the Easter-lamb, and after five days they rose again, and we started for Yauri. After marching a fortnight, we arrived at the Yauri Capital. Here the Hausas sold us, and took their goods, whilst Bargas bought us. The Bargas roused us up, and when we came to their town, the man who had bought me, did not leave me alone at all: I had iron fetters round my feet, both by night and by day. After I had stayed with him seven days, he took me, and brought me to the town of Sai, where a Yoruban bought me.

The Yoruban who bought me was a son of the Katunga King; he liked me, and called me to sit down before him, and, on seeing my tattoo-marks, he said to me, "Wast thou the son of a King in your country?" To this I replied, "My father, as for me, I will not tell lies, because times are evil, and our Lord has given me into slavery: my father was a scholar." Then he said, "As for this youth and his father, his father must have been a fine man; I will not treat him ill ²⁾;" and so he kept me in his house. In this place I remained a long time, so that I understood their language. After I had been there four years, a war arose: now, all the slaves who went to the war, became free; so when the slaves

¹⁾ Lit. "unliking, or disliking" which must mean either "untoward," "sterile," or "hostile." The latter seems here to be intended, as they waited till they could march under cover of night.

²⁾ Lit. "I will not behold him with an evil eye."

heard these good news, they all ran there, and the Yorubans saw it. The friend of the man who had bought me, said to him, "If thou dost not sell this slave of thine, he will run away, and go the war, so that thy cowries will be lost, for this fellow has sound eyes." Then the man took hold of me, and bound me, and his three sons took me to the town of Atshashe, where white men had landed; then they took off the fetters from my feet, and carried me before them to the white people, who bought me, and put an iron round my neck. After having bought all the people, they took us, brought us to the sea-shore, brought a very small canoe, and transferred us one by one to the large vessel.

The people of the great vessel were wicked: when we had been shipped, they took away all the small pieces of cloth which were on our bodies, and threw them into the water, then they took chains, and fettered two together. We in the vessel, great and small, were seven hundred, whom the white men had bought. We were all fettered round our feet, and all the stoutest died of thirst, for there was no water. Every morning they had to take many, and throw them into the water: so we entreated God by day and by night, and, after three months, when it pleased God to send breezes, we arose in the morning, and the doors were opened. When we had all come on deck, one slave was standing by us, and we beheld the sky in the midst of the water.

When I looked at the horizon, mine eye saw something far away, like trees. On seeing this, I called the slave, and said to him, "I see a forest yonder, far away;" whereupon he said to me, "Show it to me with thy finger!" When I had shown it to him, and he had seen the place at which my finger pointed, he ran to one of the white men who liked me, and would give me his shirts to mend, and then gave me food, he being a benefactor; now, when the slave told it him, the white man who was holding a roasted fowl in his hand, came to me, together with the slave. This slave who understood their¹⁾ language, and also the Hausa²⁾, came and

¹⁾ i. e. the Spaniards'.

²⁾ which Ali likewise speaks a little.

asked me, saying, "Show me with thy finger what thou seest, that the white man also may see it!" I showed it, and when the white man brought his eye, and laid it upon my finger, he also saw what I pointed at. He left the roasted fowl which he held in his hand and wanted to eat, before me, and ran to their Captain. Then I took the fowl, and put it into my bag. All of them ran, and loaded the big big guns with powder and their very large iron. We, not knowing what it was, called the Hausa who understood it, and said to him, "Why do the white men prepare their guns?" and he said to us, "What thou sawest were not trees, but a vessel of war is coming towards us." We did not believe it, and said, "We have never seen any one make war in the midst of water;" but, after waiting a little, it came, and when it was near us, our own white men fired a gun at them¹⁾; but it still went on. When the white men with us had fired a gun nine times, the white man of war was vexed and fired one gun at our vessel, the ball²⁾ of which hit the middle mast with those very large sails³⁾, cut it off, and threw it into the water. Then the white men with us ran to the bottom of the vessel, and hid themselves. The war-chief, a short man, of the name of Captain Hick,⁴⁾ brought his vessel side by side with ours, whereupon all the war-men came into our vessel, sword in hand, took all our own white men, and carried them to their vessel. Then they called all of us, and when we formed a line, and stood up in one place, they counted us, and said, "Sit down!" So we sat down, and they took off all the fetters from our feet, and threw them into the water, and they gave us clothes that we might cover our nakedness, they opened the water-casks, that we might drink water to the full, and we also ate food, till we had enough. In the evening they brought drums, and gave them to us, so that we played till it was morning. We said, "Now our Lord has taken us out of our slavery," and thanked him. Then

¹⁾ i. e. the crew of the man of war.

²⁾ Lit. "the stone."

³⁾ Lit. "clothes."

⁴⁾ I wrote this name from Ali's pronunciation, and so I am not quite sure whether it is correct: it might also be Heck, or Hicks, or Egg.

came a white man, stood before me, and, after looking at me, slapped both my cheeks, took me to ¹⁾ the place where they cooked food, and said to me, "Thou hast to cook, that thy people may eat." So I cooked food, and distributed the water with mine own hand, till they brought us and landed us in this town, where we were a week in the King's house²⁾, and then they came and distributed us among the different towns.

We went and settled in the forest³⁾, at Bathurst. We met a white man in this town whose name was Mr. Decker, and who had a wife, and was a reverend priest. On the following morning we all went, and stood up in his house, and having seen all of us, he came, took hold of my hand, and drew me into his house, and I did not fear him; but I heard inside the house that my people without were talking, and saying, "The white man has taken Ali, and put him into the house, in order to slaughter him⁴⁾." So I looked at the white people, and they looked at me. When the white man arose and went to the top of the house, I prepared myself, and thought, "If this white man takes a knife, and I see it in his hand, I will hold it;" but the white man was gone up to fetch shirts, and trowsers, and caps down. On coming down, he said to me, "Stand up!" So when I stood up, he put me into a shirt, put trowsers over my legs, gave me a jacket, and put a cap upon my head. Then he opened the door, and when we came out, all our people were glad. He called a man who understood the white man's language, and said to him, "Say that this one is the chief of all his people⁵⁾;" then the man told me so. When they carried us to the fo-

¹⁾ Lit: "took hold of me, drew me, carried me to the place where they cook food, put me down, and said to me."

²⁾ i. e. in the buildings erected in Freetown for the reception of the liberated slaves, when they are brought in by the cruisers.

These buildings are now commonly called the "Queen's yard," by the people of Freetown.

³⁾ As the neighbourhood of Bathurst still was in those days.

⁴⁾ Many Negroes believed, on being shipped in slave vessels, that the white men were Cannibals who had almost eaten up their own countrymen, and now came to fetch black men to gratify their appetite for human flesh.

⁵⁾ From this time Ali was for many years a constable.

rest the day before, my wife followed after me; and on the day after our arrival ¹⁾ the white man married us, and gave me my wife, so we went and remained in the house of our people.

The white man was a benefactor, and he liked me. But, after a few days, his wife became ill, so we took her, and carried her to the town of Hog-brook ²⁾; and then the illness exceeded her strength, and our Lord sought her. After this he arose in our town, and we took his things, and carried them to Freetown, where he said to us, "Go, and remain quiet; I go to our own country, not knowing whether I shall come back again, or not." Then he shook hands with us, bid us farewell, and went to their own country.

Until now our Lord has preserved me, but "God knows what is to come ³⁾," say the Bornuese. I also heard the great men say, "What is to come even a bird with a long neck cannot see, but our Lord only." — This is an account of what I experienced from my childhood till to-day, and what I have been telling thee is now finished.

¹⁾ When I wrote the Preface to the Grammar, I was under the impression that Ali was married the day after his arrival in Sierra Leone, instead of, as this passage shows, after his arrival in Bathurst. Consequently he was landed in Sierra Leone a week earlier than is stated in the Preface to the Grammar.

²⁾ Now called Regent-town.

³⁾ Lit. "the things of the front, or what is before."

VOCABULARY.

(Abbreviations: *s.*, substantive; *a.*, adjective; *v.*, verb; *pr.*, pronoun; *ad.*, adverb; *conj.*, conjunction; *Conj.*, Conjugation; *sing.*, singular; *pl.*, plural; *n. a.*, noun of action; *Gen.*, Genitive; *Dat.*, Dative; *c.*, cum, = with; *comp.*, compare; *intr.*, intransitive; *trans.*, transitive; *lit.*, literally.)

A.

ába, or *abá*, *s.* 1) father. It is also used in addressing males generally, so that even little boys may be addressed with “*ába ganá*,” and a father may thus address his own son. When used in addressing any one, *aba* is frequently prefixed to the proper name, *e. g.* *ába Áli*; but if the proper name is not used, you either say *abáni*, or *abá kōa*. — *Wu nírō ába* (or *neṃabá*) *ntšískī*, means, “I acknowledge thy superiority,” or simply, “thou art right.”

2) uncle, *viz.* the father’s brother, *comp.* *ráfā*.

ába ganá, the father’s younger brother.

ába kúra, the father’s elder brother.

abáma, *a.* belonging to a father; *e. g.* *táta abáma*, as opposed to *táta nígenī*, a fatherless child.

abáŋgin, *v.* 1) I become a father, am a father.

2) I honour, obey, treat as a father, *c.* *Dat* and *Acc.*; *e. g.* *ni abáneṃmō* or *abáneṃga abáneṃba?* dost thou honour thy father as such?

abáwa, *a.* having a father.

áber, *s.* a spotted serpent, about nine feet long, and as thick as a man’s thigh. If you tread on its head, it may not mind it, but if you tread on its tail, it will rise and bite. Its bite is fatal.

ádám, *s.* the name of Adam, man.

ádám ganá, *lit.* "little Adam" = son of man, man.

ādēmtéskin, *v.* I consider, reflect. It is properly the Reflective Conj. of the obsolete *ālémgín*.

ādēmma, and *ādēmta*, *s.* reflection.

ádā, *s.* punishment. *ádā adīngín*, *c. Acc.* I inflict punishment. I punish.

ádiāma, *s.* one who inflicts punishment.

adígata, *a.* punished, despised.

ádīm, *s.* eunuch: *ádimmō yākéskin*, I make one a eunuch.

ādīmgín, *v.* I become a eunuch; also: I make one a eunuch.

ādīmgata, *a.* made a eunuch, unmanned.

adīngín, *v.* I punish, Conj. III. *adīteskin*, I am punished, am in a state of punishment.

adqūa, *s.* (Arabic) ink.

ádugusō, or *kū adūgusō*, or *kōadūgusō*, and even *koáqusō*, *ad.* till to-day; *e. g.* *ádugusō wu kásuāwa*, I was ill until to-day.

adūōngín, *v.* I pray for one, or bless him *c. Dat.*; *e. g.* *tatānīrō adūgóskō*, I blessed my son. Conj. II. *adūgeskin*, *id.*, *e. g.* *állā andīrō adūsagei*, God has blessed us.

ádurun (from: عَذْر, *excusavit*) *s.* what is excused, not examined into, not punished; *e. g.* *bāntse ádurun*, his blood shall not be avenged.

áfi (also *ápi* and *ábi*), *pr.* which? what? *áfīma bágō*, not any thing, nothing; *áfīma kómbubē bágō*, not any food.

áfigei, *ad.* why? wherefore? how?

áfirō, *ad.* why? wherefore? for what purpose? from what cause?

úgar, *s.* a stick or rod of the thickness of a thumb, or a little thicker.

agelábgata, *a.* troubled, harassed.

āgelámgin (*ši āgeláptšin*) *v.* I trouble, harass. Conj. III. *āgeláptéskin*, I have trouble, am in trouble.

āgelápte, *n. a.*, the act of troubling, harassing.

āgeláptema, *s.* one who troubles.

āgémgin, (*ši āgémštšin*) *v.* I judge, decree, order; *e. g.* *áfīyāye*

állayē āgēmesagenātē šītemū ruiyen, what God has decreed for us, that we shall see, *i. e.* experience.

ágō, *s.* thing, something.

ágō ñgáfobē, any thing future, the future.

ágō fūgubē, any thing past, the past.

ái, *ad.* verily, truly, really; *e. g.* *ái wúma pērōnémgō*, verily I am thy daughter.

áki, *s.* duty, custom.

al, *s.* manner, mode, custom, habit, peculiarity, way, fashion.

alahásar, *s.* the hour for prayer, about three o'clock p. m.

alákte, *n. a.* the act of creating, creation.

álakte, *n. a.* the act of turning, fanning.

alákte_{ma}, *s.* creator, maker; also: *állá alákte_{ma}*, *id.*

álakte_{ma}, *s.* one who turns, fans.

álakterám, *s.* an instrument for fanning.

álal, *s.* 1) any thing which may be eaten, which is not *áram*;

2) any thing or any person allowed, lawful: *kámū álal*, a lawful wife; *táta álal*, a legitimate child.

álam, *s.* (from ^{عَلَم}) 1) banner, standard, ensign, flag. It usually consists of from five to ten long slips of cloth, about a foot in width, fastened to a pole about twelve to eighteen feet long.

2) The banner-bearer, the flag-officer.

3) The “*álam méogu nduri meíbē*,” or the twelve Regiments of which the king's army consists, have each an *álam* of their own. The following are the names of these Regiments:

álam keigammābē, the Regiment of the Generalissimo, consisting of at least 1000 horse.

álam yérimābē, the Regiment of the Commander who is second in rank, consisting of 1000 horse.

álam fūgumābē, the Regiment of a Commander who is always in front of the army and has to perform the reconnoitring, numbering about 500 horse.

álam tsárma kúrābē, Regiment of a Commander whose office it is to make the first attack upon the enemy

(*tsárma* = drawing, viz. into battle), and numbering from three to five hundred horse.

alam tsárma ganábē, Regiment of a Commander who follows the "*tsárma kúra*" in battle, and takes his place in his absence. It also has from three to five hundred horse.

alam kázalmábē, a Regiment of about 200 horse.

alam lúntimábē, likewise a Regiment of about 200 horse.

alam bagárimábē, a small Regiment of about 100 horse.

alam galádimábē, a Regiment levied in the Western dependencies of Bornu, and consisting of about 1000 horse.

alam šétimábē, a Regiment levied in the Eastern dependencies of Bornu, and consisting of about 1000 horse.

alam lífulāma, the Regiment of a Commander who has the right of blowing a certain silver (*lifula*)-trumpet; it has about 500 horse.

alam yárimábē, a Regiment consisting of about 300 horse.

alángin, v. (*ši aláktšin*), I create, make (used of God only).

álaigin, v. (*ši aláktšin*), 1) I turn, turn over (e. g. a pancake); comp. *kálángin*. Conj. II., I turn to, upon. Conj. III., I turn myself, I turn myself head over heels.

2) I fan, winnow (e. g. corn).

albárū, s. (from *باروت*) powder.

álega, s. 1) the act of creating, making; creation; — *álega ál-lábē*, God's creation; — *álega díníabē*, the creation of the world.

2) created beings, creatures: — *álega allabéte ngāsō: kámnyin*, *búndin*, *ngúdon*, *búnin*, all God's creatures: man, beasts, birds, fish.

alfákī, s. (from *فقيد*⁵, juris consultus religionis et rerum divinarum) a Priest of first rank.

alfátera or *alpátera*, s. also: *kórō alfátera*, a mule.

alfótiā, s. thanksgiving, blessing. — *alfótiā gónġin*, I return thanks (?).

algáma, s. corn, wheat — *kálā algámabē*, an ear of corn.

álin, s. a plant from which a blue is obtained like indigo, blue colour. — *álinyġin dálūġin*, I dye blue.

állā or *állā*, s. God.

állā tilórō, for God's sake.

állā logónġin, I pray to God.

állō, s. (from ^سلوح pl. ^سلوحات tabula lata, sive lignea, sive ossea), also: *állō karáterám*, or *állō karátibē*, a tablet of wood on which children learn to read and write, corresponding to our slates.

almákarifū, s. (Arabic) the prayer-hour, at seven o'clock p. m. *alpátera*, see *alfátera*.

altsátša, s. frog.

altsífar, s. the hour for prayer, about two o'clock p. m.

altsíma, or *aldzíma*, s. Friday, the Muhammadan Sabbath (from الجمعة).

ām, or *hām*, s. (the plur. of *kām*), people, relatives, family, companions; e. g. *pérōá mántseġa tségā*, she follows the girls, her companions.

āmárġin, v. I will, consent, agree c. Acc. and Dat.; e. g. *logóntsuvō* or: *logóntseġa āmárġinī*, I consent to his request; *šírō* (not: *šíġa*) *āmárġinī*, I agreed with him. *āmarnógō!* please! allow! excuse! *állā āmártšīa*, D. v. (*Deo volunte*). Conj. II. c. Dat. id.

ámāse, a. cold.

ámġin, or *hámġin* (*ši ámtšin*), v. 1) I grow cold, I cool, I am cold. Conj. IV., I make cold, I cool (trans.).

2) I heal (intr.), become well; e. g. *kábū ganáwāma šim kámtšī*, in a few days the eye was healed.

ámġin (*ši áptšin*), v. I lift up. Conj. II. and IV., I help one to lift up something; Conj. III., I break up, rise, start, depart, set out on a journey.

ámpā, s. 1) mindfulness, attention, care.

2) support, maintenance, subsistence; *e. g.* *kīdā āmpābē*, a profession, an employment to earn one's livelihood.

āmpāma, *s.* guardian, keeper.

āmpāngin, *v.* I mind, attend to, care for, guard, keep.

āmpāram, *s.* place where any thing is kept; *e. g.* *āmpāram dābē*, meat-safe.

āmpāte, *n. a.* the act of minding, guarding.

āmpātema, *s.* guardian, keeper, attendant.

āndi, *pr.* we. — *āndisō* or *āndi ngāsō*, all of us.

āṅem, *s.* South: *āṅemnyin*, in the South; *āṅemmō*, toward the S., southward; *āṅem-potē*, South-West; *āṅem-geḷē*, South-East.

āntēlesge, *s.* a bolster stuffed with cotton and laid on the horse's back, before the saddle is put on; comp. *kantārgī* and *fūrūdu*.

āntēlesgema, *s.* the maker of such bolsters.

āntsā, *s.* thing, implement, instrument, effects, personal luggage; *e. g.* *āntsā krīgibē*, war-instruments; *āntsā kúlōbē*, agricultural implements; *āntsā nēmbē*, furniture.

āṅgal, *s.* sense, wisdom, prudence, mind; meaning, signification.

āṅgāṅgin, and *āṅgaltiskin*, *v.* I act wisely.

āṅgalwa, *a.* wise, prudent, clever, sensible.

āṅgāra, *s.* denial.

āṅgārāma, *s.* one who denies.

āṅgārṅgin and *āṅgérṅgin*, *v.* I deny, disown; *e. g.* *mānāntsurō*, or *mānāntsegū āṅgārṅgī*, I denied his word; *kāmṃō* (not: *kāmḡā*) *āṅgārṅgī*, I denied somebody.

āṅgārte, *n. a.* the act of denying, denial: *nā āṅgārṭibē bāgō*, there was no room for denial.

āṅgārtema, *s.* one who denies.

āṅgin, *v.* (*ši āktšin*), I clear my throat.

āṅgin, *v.* (*ši ātšin*), 1) I stretch out, hold out, (*e. g.* the hand);

2) unfold, open; *e. g.* *būtši āṅgin*, I open a mat. Conj. II. and IV., I stretch out or reach something to somebody.

Conj. III. *āteskin*, I stretch myself.

āvāde, *s.* lightning: *āvāde kolótši*, there is lightning.

áram, s. (from A: ⁵أَرَامٌ) 1) any thing that may not be eaten, any thing prohibited; e. g. *dā pērbē áram*, horse-flesh is *áram*, or may not be eaten.

2) illegal, unlawful; e. g. *táta áram*, an illegitimate child, a bastard.

3) abomination, detestable thing; e. g. *mei áte ágō tséde-nāté áram*, what this king has done (*viz.* incest) is an abomination.

árasge, six.

árusgen, sixteen.

áre, or *aré!* *sing.*, *árogō!* *pl.*, come! — a defective verb, used only in the Imperative.

argálāfū, s. caraway-seed, or cumin. There are two kinds of it in Bornu, one black, and the other red or brown.

árgalam, s. 1) pen, made of the stalks of guinea-corn.

2) the ear of a horse: *árgalam pērbē*, (never *súmō pērbē*).

árgalamrám, or *tšēnā árgalamrám*, s. penknife.

árgata, a. dried, dry.

árgem, s. guinea-corn, used for food. Of this there are two kinds in *Gázir*, *viz.* *árgem mátiá*, of a white colour, and *árgem mórō*, of a red colour.

áril, s. (Arabic?) silk.

armalán, s. (Arabic?) the tenth month, in which the *ášām*, or *fastis* kept.

áringin, v. *intr.* to dry, become dry. Conj. III., I dry myself.

Conj. IV. I dry, make dry, c. Acc.

ársāse, s. pistol.

árte n. a. the process of drying.

árterám, s. place for drying.

ártsekī, s. luck, fortune: *állá ártsekī beiantse!* may God give thee good luck!

ártšínōma, s. a military officer, subject to the *Yerima*.

ášām, s. fast: *ášām tsúmgin*, I keep a fast, I fast; *ngúmorī*

ášāmbē, fast-festival, *i. e.* the festival following the great annual fast.

ášar, *s.* a portion of a book, consisting of three *kúmsa*.

ášer, *s.* loss.

asérngin, *v.* I lose, *i. e.* cause to be lost, waste. Conj. III., I lose, *i. e.* am deprived of the possession of a thing, *e. g.* *wu tšénānyin asérteskī*, I have lost my knife.

ášir, *s.* secret, mystery; concealing one's fault; (help, salvation).
ášir kámbē pérémgin, I expose one, do him harm or injury of any kind.

wu ášir kámbē tsāngin, I help, deliver one, (originally, as it would seem, by hiding his evil deeds, but now in general, *e. g.* from drowning, wild beasts &c.)

aširwa, *a.* faithful to secrets, discreet in keeping secrets.

áte, *pr.* this (pl. *ánī*); *e. g.* *kām áte*, this person; *agóte*, for *ágō áte*, this thing.

átegei, *pr.* such, such a one, the same.

átegeirō, *ad.* thus, so, in such a manner; *e. g.* *átegeirō dē!* do it thus!

átemā, *ad.* therefore.

átemān, *ad.* 1) there, at that place.

2) then, at that time.

3) therefore.

átemárō, *ad.* therefore, on that account.

áteyāyé, or *áteyayérō* or *áteyaérō*, *conj.* yet, and yet, nevertheless.

áte or *wóte*, a defective negative verb, do not! *e. g.* *áte lé-
nemmi*, do not (thou) go! *átogō lénūwí*, do not (ye) go!
(see Gram. § 236.)

áte, or *wóte*, *ad.* not.

atsálgata, *a.* hurrying, hurried.

atsállū, *n. a.* the act of hurrying, haste.

atsállāma, *s.* one who hurries.

atsálngin, *v.* I haste, hasten, hurry. Conj. III., I hasten after or towards a person; Conj. IV, c. Acc., I cause one to hurry, I hurry him.

atsálte, *n. a.* the act of hurrying, haste.

átšī (from حجاجي) or *átšī mákkāma*, a pilgrim to Mecca.

B.

bābā, *s.* aunt, i. e. father's sister: *bābā kúra*, father's elder sister; *bābā ganá*, father's younger sister.

bābaŋgin, *v.* (*ši bābaktšin*) I give many slaps, beat well, beat out. Conj. II. c. Dat., I beat upon any thing.

Būluwei, *s.* a Beduin. The Bornuese call Arabs and Phula by this name.

badīgata, *a.* begun, commenced.

badīngin, *v.* 1) I begin, c. Acc. and Dat.: *ši kídāntsega* or *kídāntsurō badītsi*, he has begun his work.

2) I endeavour, attempt, undertake: *e. g.* *ši góturō badīgányā*, *širō góturō tegéri*, when he attempted to take it, he could not.

badīte, *n. a.* the act of beginning, commencement.

badītema, *s.* beginner.

badīteram, *s.* place for beginning, beginning.

bāfūsķin, *v. intr.* 1) I cook; *e. g.* *dā bāfunāté*, cooked meat; *dāte bāfū*, the meat is done. Conj. IV. c. Acc., I cook (trans.)

2) to ripen; *e. g.* *árgeŋ bāfī*, the guinea-corn is ripe.

3) to be rendered invulnerable by going through a treatment with medicines and charms. Conj. IV. c. Acc., I render invulnerable.

bāgā, *s.* 1) heap; *e. g.* *bāgā tīlō tsámgi*, I laid it in one heap.

2) crowd, host, number; *e. g.* *wu bāgā kām̄ma tsámgi*, I collected a crowd of people. — *bāgā pērbē*, a number of horse, a detachment of cavalry.

bagári, *s.* the office of the *bagārīma*.

bagārīma, *s.* a certain military officer.

bāgō, *ad.* not, no, never: *rufūngin bāgō*, I do not write, I never write, I cannot write.

bāgōngin, *v.* I shall be no more, shall die. Conj. IV., I bring to an end, destroy.

bākta and *bākte*, *n. a.* of *bāngin*, the act of beating.

bāktāma, *s.* one who beats.

- báktar*, *s.* a leather-case for keeping manuscripts and books in.
- balámtāmi*, *s.* a battle-axe, suspended from the saddle bow: see Fig. 5. in the Appendix to Major Denham's Travels.
- balámbō*, *s.* a kind of dumpling.
- bálbāl*, *s.* yard or inclosed piece of ground before the house; comp. *ngáfodī* and *nāngadī*.
- bálgā*, *s.* or *sūnō bálgā*, sandal.
- balgátsī*, *s.* a very deep well of water. It is from 30 to 50 fathoms or 180 to 300 feet deep, and often contains from 10 to 20 fathoms of water. In making the well, they have to dig through white and red sand to a great depth till they come upon a rock, which, when broken through, sends forth such a quantity of water, that the well-digger (*beḷúgāma*) has to be drawn out immediately to escape being drowned. — The *balgátsī* differs from the "sōá" by its greater depth, and also by its spring (*kásim*) being underneath a rock, whereas the spring of the *sōá* (*kádam*) is in the common ground, or sand.
- báli*, *s.* and *ad.* or *báliā*, *ad.* to-morrow: *báli minwa*, next year; *báli kótsīa*, on the day after to-morrow.
- bálo*, *s.* a scar, or mark of a wound; the marks of tattooing.
- báloa*, *a.* having scars, scarry.
- báltē*, *s.* the time about nine o'clock a. m.: *ilniā baltétsī*, it is nine o'clock a. m.
- báltērám*, *s.* breakfast; *e. g. wu báltērámni búskī*, I have eaten my breakfast. — *báltērám pērbē*, or: *báltē pērbē*, the act of watering horses in the morning.
- bám̄ba*, *s.* plague, pestilence, cholera.
- bambúda*, *s.* robber, especially highway-robber.
- bambúda*, or *ṅembambúda*, *s.* high-way robbery.
- báinna*, *s.* the process of spoiling, corruption, decay; ruin, devastation, desolation; *e. g. bámbāma báinna tséḷō Bórnuu ṅúguburō*, the plague caused great devastation in Bornu.
- bannāngin*, *v.* I spoil, corrupt, *intr.* and *trans.*; *e. g. kitábūni banátsī*, my book is spoiled; *ši kitábūniḡā bannátsī*, he has spoiled my book.

bannátēma, *s.* spoiler, one who corrupts.

bánō, *s.* hoe: *bánō káreškin*, I make a hoe.

bántenyé, *s.* mist, fog, happening only in the cold and rainy seasons.

bántenyéwa, *a.* misty, foggy: *diniā bántenyéwa*, it is foggy weather.

báugin, (*ši bákšīn*) *v.* I knock, beat, strike; also used of the lion, when he seizes and kills his prey: *mīna kām bákšī*, a lion has killed a person. — *dógumnyin báugin*, to butt, (said of animals). — *wu bēndegen báugin*, I shoot with a gun.

bārā, *s.* 1) search for game, hunting: *dā bārābē*, game, venison. *kérī bārābē*, or *kérī bārāwa*, or *kérī bārāma*, a sporting dog, a dog trained to search for game, a pointer.

2) game itself.

bārāram, *s.* place where game is tracked or hunted.

baráugin, *v.* I seek, I trace out, I smell out, I track, I hunt.

baráte, *n. a.* the act of seeking, spying out, hunting.

barátēma, *s.* one who finds out, hunts, a hunter.

bārbū, *s.* thief, robber: *kátsallā bārbubē*, the chief of robbers.

bārbūma, *s.* the judge of thieves and robbers, criminal judge.

barbūugin, *v.* I become a thief or robber.

bārē, *s.* the first farm-cleaning or weeding after planting.

It is performed when the millet is one third or half a foot high; and, at the same time, the superfluous plants are rooted up, and only two or three left in one hole, which holes are about two feet distant from each other.

barēugin, or *bārēugin*, *v.* 1) I weed, or free from weeds, for the first time; comp. *tšūa*.

2) I grow, plant: *kómodūgu Salámtān kúgudógu barētsei*, by the lake Salamta they plant sweet potatoes.

bārēde, *a.* without saddle, unsaddled; used only of horses; the reverse of *sérdūa*.

bārgā, *s.* (from بَرَكَاءٌ, *accessio*, *abundantia*, *felicitas*), blessing; happiness, felicity; *e. g.* *állā nīrō bārgā tsaké*, may God bless thee! — *wu nīrō bārgā ntšískī*, I bless thee. — *állā*

bārgānem, or *allā bārgāndō!* (*viz. gótse!*) a great curse: may God take his blessing from you!

bargāgata, *a.* blessed, rich, wealthy.

bargāngin, *v.* I bless, congratulate; *e. g. kásuālan tšítšī, wu šīgā bargāngī*, I congratulated him on his recovery from sickness.

bārgāwa, *a.* blessed, favoured, graceful.

bārgala, *s.* expression of agreement and good will between two persons, by slowly putting their open hands together, so that the right hand of the one meets the left of the other.

bārgō, *s.* carpet, blanket.

bāskin, *v.* I go up, mount up, climb up, *c. Dat.*; *e. g. wu pērrō, gēsḡārō, dígallo bāskin.*

bāskin, *v.* I beat, pound, pulverize.

bāta, *s.* troop; *e. g. bāta pērbē*, a troop of horses; *bāta kamma*, a troop of foot-soldiers.

bātagū, *s.* nearness, closeness, vicinity, proximity; *e. g. ándi bātagūntsan námnyēna*, we were sitting in their vicinity, *i. e.* near them.

bātal, *s.* robbery: *wu bātal dískin*, I commit a robbery, I rob.

batáli, *s.* a round bolster of cloth or grass, used in carrying loads on the head; *batáli kēlūngin*, I make such a bolster.

bātalma, *s.* robber.

bātálingin, *v.* I rob.

bātálte, *n. a.* the act of robbing, robbery.

bātáltema, *s.* robber.

batáingin, *v.* I surround: *e. g. sándi wīgā batásei*, they surrounded me.

bātsam, *s.* a large boiler made of earth, and used for melting iron-stones. — *wu bātsam tándeskin*, I make such a caldron.

bātsəm, *s.* bachelor; a man fit for marriage, but still single.

báturē, *s. i. q. wásilī*, a white man.

bē, *a.* free, free-born: *kām bē*, a free person, *kāmū bē*, a free woman.

bēā or *biā*, *s.* pay, payment; *e. g. biāni šē!* give me my pay!

beiāngin, *v.* (*ši beiāntšin*) I grant, vouchsafe, give; used only of God: *alla kábū nēm kúrugū beiāntse*, may God grant thee long life!

beāngin, *v.* or *biāngin* I pay, remunerate.

beātēma, *s.* paymaster.

bēti, *s.* razor.

bēngin, *v.* I teach: *wu nūrō lukrán bēngī*, I taught thee the Koran; *wu nīgā bēngī*, I taught thee.

bēogō, *s.* axe, hatchet.

bēram, *a.* free, liberated; used only of females who are freed from slavery and taken as wives: *kām bēram* or *kāmū bēram*, a woman thus liberated.

bēlbēdngin (*ši bēlbettšin*) *v.* I yield an aromatic odour, smell well.

bēlbette, *s.* perfume, odour; comp. *keīnō*.

bēlā, *s.* 1) a town without a surrounding wall; comp. *bērni*.

2) *i. q.* *nēm bēlā*, the office of the *bēlāma*.

3) native place, native country; *e. g.* *átegei bēlāndēn tsádin*, that is how they act in our native country.

bēlāga, *s.* 1) hole. The *bēlāga argémbē* are holes from six to nine feet in depth, dug within the yard-fence, for the purpose of preserving corn or millet. In these subterraneous granaries the corn remains good for three or four years. They are lined with grass-mats (*nīgállē*), and covered over with millet-chaff and sand which entirely keep off the rain-water.

2) grave, see *bēlāgārām*.

3) ditch, *e. g.* *bēlāga gārubē* or *bērnibē*, the ditch or moat round a city.

bēlāgāma, *s.* one who digs the *balgátšī*.

bēlāgamāngin, *v.* I become a well-digger.

bēlāgārām, *s.* the hole, or pit, in which a corpse is buried. — When the Bormese bury a person, they first dig a hole (*bēlāga*), about six feet long, and of a depth so to reach at the bottom of up to a man's loins. Then, as one side of this, they dig another hole under the ground, like a coffin, just large enough to contain the corpse, which is called *bēlāgārām*.

bēlagurō, *s.* (*i. q.* *bēlamāši*) a neighbouring town or village.

bēlagurōngin, *v.* I go to a neighbouring town.

bēlāma, *s.* mayor; chief magistrate of a town. Frequently there is only one *bēlāma* for about ten smaller towns or villages.

bēlamāngin, *v.* I become a magistrate.

bēlamāši, *s.* a neighbouring town or village. This is now only one word, but it was evidently composed of *bēla*, a town, and *māši*, adjacent.

bēlem, *s.* a kind of gruel, made by boiling millet-flour in water, and drunk after being thinned with milk. During the month of their fast, it is tasted by every body the first thing in the evening, before they eat solid food. *wu bēlem kārūgin*, I make or prepare such a beverage.

bēli, *s.* poison.

bēlin, *a.* 1) new, *e. g.* *bānō bēlin*, a new hoe.

2) fresh, *e. g.* *ārgem bēlin*, new millet (of this year's growth.)

bēlin tsai, very new, quite fresh.

bēn, *s.* sleep: *nā bēnbē*, sleeping place.

bēnma, *s.* a sleeper, one who sleeps too much, a drowsy, sleepy person, a sluggard.

bēnnā, *s.* sleep: *bēnnān*, in sleep.

bēnterām, *s.* sleeping-place.

bēndege, *s.* gun: *bēndegeŋ bāngin*, I shoot with a gun; *bēndege tutāngin*, I load a gun; *bēndege kolōngin*, *lit.* I let loose a gun, *i. e.* I fire a gun.

bērā, *s.* a sort of conical barn, consisting of a large rough grass-mat, resting on, and surrounded by, posts, of a diameter of from twelve to thirty feet, and a height of about five or six feet, covered with a thatch.

bērāge, *s.* nakedness; *e. g.* *bērāgendē tsāinyē*, we covered our nakedness.

bērāge, and *bērāgūa*, *a.* naked: *bērāge dē fōr*, quite naked.

bērber, *s.* dust.

bērberica, *a.* dusty.

bēremgin, (*ši bēremtsin*), *v.* I twine yarn into thread. It is

done on the thigh, with the open hand, one end being kept fast with the teeth.

bérī, *s.* vegetable-food, victuals. — *bérī tsūbē*, a meal in connexion with the naming of a child.

bérī *s.* or *bérī pēbē*, 1) the place in a field where a herd of cattle lie by night: comp. *dóngol*.

2) the herd or flock itself.

bérīma, *s.* the owner of cattle.

bérinō, *s.* the red, fleshy protuberance on the head of a species of wild duck.

bérinōa, *a.* having such a protuberance: *káfāna bérinōu*, a wild duck.

bérma, *s.* a peculiar kind of yam. It requires from two to four years to ripen, after being planted; and then one seed has often produced from ten to forty yams.

bérmā, *s.* guinea-corn (*argem*), whilst in the husks, before the chaff is separated.

bérmāde, *s.* bug. The Bornuese consider their smell aromatic, calling it *kábēdbēdī* and not *keínō*, and they suppose that the aroma of heaven and that of bugs are of the same nature.

bérmādūa, *a.* full of bugs.

bérgāta, *a.* scattered, dispersed.

bérnī, *s.* a city surrounded with a wall. It is always the capital of a province or district, and the residence of a governor, called *meimōútšī*.

bérnīma, *s.* native of a capital, one belonging to a capital.

bérngin, *v.* I disturb, scatter, disperse by frightening; *e. g.* *dzádzirma dīmī ngāsō bértšī*, the leopard has scattered all the sheep. Conj. II., I scatter to, towards. Conj. III., only in pl., to scatter, disperse, *intr.*

bérte, *n. a.* the act of scattering.

bértétege, *s.* or merely: *tétege*, the largest kind of toad (*kókō*), with a dark back and yellow front, said to be very fat, and much relished even by the Moslems.

bértsem, *s.* honour, reverence, respect.

bertsémgin, *v.* (*ši bertsémtšin*), *i. q.* *wu kámmō bertsēm tsískin*,
c. *Dat. and Acc. wu abánirō or abániga bertsémgin*, I honour
 my father.

bértsemwa, or *bértsemma*, *a.* honourable, reverend, respectable.

bésgē, *s.* a dancing party of young people, a ball; *e. g.* *kām
 kálāntsēn nigáwu bésgērō lētšin bágō*, one who has been
 married for three years never goes to a ball; *bésgē párnigin*
 or *bésgē bésgēñgin*, I take part in a dancing-entertainment.

bésgēma, *s.* dancer, especially a clever, accomplished dancer.

bésgēñgin, *v.* also: *bésgē bésgēñgin*, I take part in a ball, I
 dance. *Conj. II.*, I dance with another.

bésgēwa, *a.* relating to a ball; *e. g.* *bélā bésgēwa*, a town where
 a ball is given.

béllam, or *kátsagā béllam*, *s.* a javelin: see No. 4 in the Ap-
 pendix to Major Denham's Travels.

bī, *a.* male (used of horses, camels, mules, asses, dogs, lions,
 leopards and hogs, — not of cattle, sheep, or goats).

bíu, *a.* nothing, nothing worth, worthless.

bía, or *bíarō*, *ad.*; for nothing, in vain, gratuitously, without
 reward.

bibī, *s.* the upper part of the arm, from the shoulder to the elbow.

bibíngin, *v.* 1) I spoil; *e. g.* *tátātē tágardāni bibítši*, the child
 has spoiled my paper. — *kárgē bibíngin*, I make dissatis-
 fied, offend, grieve; *Conj. III.*, I spoil, *intr.*

2) I ruin, dishonour, ravish: *pérōga bibítši*, he ravished the girl.

bibírám, *s.* a ring worn on the upper part of the arm by boys
 and women.

bibíte, *s.* spoiling: *bibíte kárgēbē*, dissatisfaction, grief, vexation.

bidī, *a.* (used of horses and serpents) speckled, spotted.

bídī, *s.* a horse marked with small spots of white, red and black
 hair.

bídī, *s.* the pincers or tongs of a smith.

bíge, *s. i. q. wóbi*, 1) left side, left hand; *e. g.* *múskō bígurō
 áte lēngemmi!* do not go to the left hand!

2) wrong, evil: *tálagā bíge tsédū, ágātšin*, if a poor man
 has done wrong, he punishes him.

bigelā, *s.* 1) the season when fruit is ripe.

2) the in-gathering of ripe fruit, harvest.

bigelángín, *v.* only third pers.: *dínīā bigelátšī*, it is harvest-time.

bilge, *s.* scum, bubble, rising to the surface of liquor or water;

— *bilge kángín*, I scum, I skim; — *bilge keámbe*, cream.

bilgūa, *a.* having scum, scummy.

bínā, *s.* bran, the inner skin of corn.

pē bínābē, a cow whose calf has died, and to which
bran is given, on being milked.

bínārám, or *ngé bínārám*, a large pot in which bran is kept
for the cows.

bináru, *s.* a kind of sparrow, commonly called rice-bird.

bínem, *s.* cold season, which happens between the rainy and
the dry season.

bínemma, *a.* cold; — *dínīa bínemma*, it is the cold season.

bínemram, *s.* a tax which every subject has to pay in the cold
season; — *bínemram túlūgeskin*, I pay this tax.

bir, *s.* a sort of wooden needle, as thick as a finger and a
foot and a half long, with a hole at the thick end of it,
through which a rope is put, to fasten the grass upon
the laths of roofs.

birtī, *s.* a wale, the mark of a stripe; — *birtī kábē*, the wale
caused by a stick.

birtīwa, *a.* having wales; — *tīgi tátāntsibē kirúnyā, birtīwa*, when
he saw his child's skin, it was full of wales.

bisgā, *ad.* yesterday.

bisgātemi, *ad. i. q. wágerē*, on the day before yesterday.

bóalā, *s.* or *pęr bóalā*, a horse which is either *bul tīlōa*, *bul*
ndīwa, *bul yásgūa*, *bul dēgūa*, or *bul úgūa*, *i. e.* which
has either one, two, three, or four white legs, or four
white legs and a white nose.

bóbōngín, *v.* (c. Acc.) I call.

bóbul, *s.* urine. This word is considered obscene: see *digam*.

bóbullám, *s.* the bladder of men and animals. (considered
obscene.)

bobúlgín, *v.*, only third pers.: *bobúltšin, bobúltsei*, to make water,

used of animals, with the exception of dogs, horses, camels, asses.

bómbom, *s.* abdomen.

bōgata, *a.* lying.

bōngin, *v.* I lie down; — *ši dīgallan bótšin*, he goes to bed; *ši tsédin bótšin*, he lies on the ground. Conj. II.: to lie upon, to brood.

bōngō, *s.* a house with mud-walls, considered the most superior kind of houses.

bōte, *n. a.* the act of lying.

bōterám, *s.* place for lying down, resting-place, couch.

bū, *s.* blood; — *kántšāmbū*, blood from the nose; *kántšāmbū kántšānyin tsúgin*, I bleed from the nose.

búa or *búwa*, *a.* bloody.

búbūte, or *búbūtu*, *s.* bellows; — *búbūte fūngin*, I use the bellows.

būdī, *s.* the back-part of the head, the neck.

būdu, *s.* grass, *i. q.* *kátšin*; — *būdū pērtéskin*, I cut grass.

būdūa, *a.* having much grass, grassy.

bug and *búggō*, *ad.* violently, vehemently, forcibly, with force.

It seems to be a specific Adverb, used only in connexion with *kolōngin*, *ganāngin*, *bāngin*. See Gram. § 289.

búgū, *s.* chicken; *e. g.* *kūgui búgū káltši*, the hen has hatched chickens.

búgū, *s.* 1) ashes.

2) mortar; *e. g.* *wu búgū kamāngin*, I mix mortar, *viz.* with clay; *búgū sāngin*, I prepare, make mortar.

búgūa, *a.* having ashes, yielding ashes.

búgūma, *s.* one who makes ashes for sale.

bul, *a.* 1) white; — *kām bul*, a white man; *bul fōg*, very white.

2) clean, pure; *e. g.* *kārye bul*, a clean heart.

būngin, an impersonal verb, only: *búltšin*, it becomes white, bleaches.

búltu, sometimes *búlte*, *s.* hyena.

búltūa, *a.* containing many hyenas, rich in hyenas.

bultūngin, *v.* I become a hyena, transform myself into a hyena.

Ali maintains that there is a town in Gazir, called *Ká-būtilōa*, in which every individual possesses the faculty of transforming himself into a hyena. Any such person is called *ngádza*.

búlwa, *a.* white.

bun, *s.* lying down; — *nā búbē*, place for lying down.

búndī, *s.* wild beast; — *búndī dēlibē*, the beasts of the field; *búndī káragābē*, the beasts of the forest; *dā búndibē*, venison.

búndīwa, *a.* containing wild beasts, rich in wild beasts.

búni, *s.* fish.

búnram, *s.* place for lying down, sleeping place.

búnyē, or *bényē*, *s.* night; *dínā búnyē*, *id.*, *búnyē fárei*, it is quite night, it is very dark.

búnyēma, *s.* a night-walker, one who roves at night.

bunyéngin, or *bunéngin*, *v.* used only in the third pers.; *e. g.* *dínā bunyétsī*, it has become night, or dark.

burgáta, *a.* friendless, destitute of relatives.

burgo, *s.* beginning, first time, ancient times, old time.

burgon, or *yim dínā burgóbēn*, in the beginning.

burgō, *s.* prudence, sagacity, understanding, intelligence; subtlety, cunning, slyness; — *ándi burgō fónyē*, we make a plot, contrive or devise mischief.

burgōa or *burgōwa*, *a.* prudent, intelligent; cunning, subtle.

burgoángin, *v.* I become prudent, cunning; I obtain sense (said of a young child.)

burgōma, *s.* one of ancient times.

burgōman, *ad.* before, beforehand, at first.

burgóngin, *v.* I am first, do first. In connexion with other verbs, it is often used instead of an adverb, *e. g.* *wu burgóngē ísēskī*, I came first.

burgū, *s.* cry for help; *e. g.* *wu búrgū yākéskein*, I cry for help; I scream, as from violent pain, I cry out aloud.

burgūgata, *a.* accused, sued.

būrgūma, *s.* one crying for help, especially before the king, on account of oppression.

burgūngin, *v.* (c. Acc.) I accuse, I sue, (properly: I seek help, cry for help against an oppressor.) Conj. II., I accuse to, sue before.

būrgūrām, *s.* the place, or court, where cases of oppression and violence are tried.

būrgūte, *n. a.* the act of accusing, accusation.

burgūtēma, *s.* accuser.

būrngin, *v.* I am without relatives, I am friendless, forsaken. Conj. III.: I am become destitute of relatives.

Conj. IV.: 1) I deprive of relatives, I make friendless.

2) I lower the price of articles for sale, so that they may be quickly disposed of, I depreciate.

būrtšē, *s.* Queen; *mei būrtšē*, *id.*

būskin, or *yibbuskin*, *v.* 1) I eat.

2) to devour, consume (said of fire.)

3) I kiss; — *lukrām būskin*, I swear.

būtši, *s.* mat; *e. g.* *būtši tāndeskin*, I make a mat; *būtši pērngin*, I spread a mat.

būtšīma, *s.* a maker of mats, a trader in mats.

D.

dā, *s.* 1) flesh, meat; *e. g.* *dā dīmibē*, mutton, *dā pēbē*, beef.

2) animal, beast; *e. g.* *dā pātōbē*, domestic animals; *dā káragābē*, wild beasts; venison.

dābetsālī, *s.* a certain animal, perhaps a kind of badger.

dābu, *s.* miracle, wonder; — *dābu dabūngin*, I perform a miracle.

dābū, or *dóbū*, *s.* throat, neck; — *dābū mūsķōbē*, wrist.

dābū, *s.* 1) middle, midst, centre; — *dābū rēngē kōngin*, I pass through the midst.

2) navel, umbilic; — *nā dābū kāmbe*, one's native place (properly: the place where one's navel-string was buried, after birth.)

dābūma, *a.* wonder-working; *e. g.* *āba dābūma*, a wonder-worker.

dábūngin, an impers. verb; *e. g.* *dīnā kau dábūtšī*, it is noon.
dábūram, *s.* neck-chain.

dagámgin, *v.* to make holes with a long-handled hoe, for the purpose of planting. (comp. in Germ. *stufen*).

dágāna, *s.* a large round mat, about two inches thick, made of thin long grass (*káلكalti*), and used in thatching conical houses. It is supported in the middle by a long pole which stands in the centre of the house, and at its periphery by the *lágārā*, over which it does not project, and it is covered with a layer of grass (*káلكalti*), also about two inches thick. — *dágāna tándeskin*, I make such a mat.

dāgáta, *a.* standing, erect.

dágel, *s.* monkey, ape; — *dágel bulāngū*, a kind of baboon;
per dágel, a red horse; *kaligimō dágel*, a red camel.

dágelwa, *a.* containing monkeys, rich in monkeys.

dairē, *s.* a kind of cloak with a hood.

dālā and *dālā bēlemma*, *s.* the evening-star. It is called *bēlemma* because every evening, during the fast-month, the gruel "*bēlem*" is drunk, as soon as this star is seen.

dālaŋanā, *s.* the comb or crest of a cock or hen.

dālūgin, *v.* I dye, colour; — *wu alinyin dālūgin*, I dye blue;
wu kamérō dālūgin, I dye red.

dālō, *s.* a male calf up to its second or third year; *e. g.* *wu dālōni mbēlānnō kolōngin*, I leave my calf entire. — When fully grown, it is generally called *kanīamō mbēlān*, but sometimes also *dālō mbēlān*.

dāma, *s. i. q.* *sínōri*, butcher.

dāma, *s.* recovery.

dāmā, *s.* time, leisure, for doing any thing; — *e. g.* *kū wu dāmāni bāgō*, I have no time to-day.

dāmāngiŋ, *v.* I recover. Conj. III., id.; Conj. IV., I cause to recover, cure, heal.

dāmāwa, *a.* recovering, improving in health.

dāmāwa, *a.* having time at command, being at leisure.

dāmawāngin, *v.* I recover, become well.

dambúgin, *v.* I beat, hammer, as a blacksmith.

dambúteram, *s.* a thick bar of iron, about one or two feet long, and used instead of a hammer.

dambútūma, *s.* blacksmith.

dāngā, *s.* vulture.

dāngin, *v.* (*ši dáptšin*) 1) I refuse, deny a thing (Acc.) to a person (Dat.); I withhold, hold back, stop.

ndúndorō yiskin, *ndúndorō dāngin?* to whom shall I give her (*viz.* in marriage), and to whom shall I refuse her? Conj. II. and IV., I refuse to.

2) I do not allow, I prevent, hinder; *e. g.* *keinō kām nána-bēyē širō nápturō dáptši*, the smell of the dead person prevented him from remaining.

dāngin, an impersonal verb, only *dámštšin* 1) to flow, run, come out, used only of fluids, as *e. g.* the water coming forth at the bottom of a well, milk flowing from the udder, pus coming out of a sore.

2) to stream together, to assemble in large numbers; *e. g.* *ām 'gásō dándallan dāmštši*, all the people assembled in the mosque.

dāmsālī, *s.* 1) mane (of a horse, ass and mule.)

2) the tuft of hair growing on the shoulder of the *ngáran*, or wild cow.

dāmsālīwa, *s.* having a long beautiful mane.

dámštšē, *s.* that part of the arm between the wrist and the elbow.

dāndal, *s.* a place of prayer, including the proper mosque, or *mášīde*, and the spacious yard by which it is surrounded.

dānga, *s.* fence, *i. q.* *sárā: wu dānga kásingin*, I make a fence.

dāngin, *v.* 1) I stand, stand up, stand still.

2) I stay, stop, wait for any one (c. Dat.)

3) The impersonal *dátšī*, it is complete, finished, over, done.

Conj. II. c. Dat. 1) suddenly to meet, or fall in with, to find; *e. g.* *ši dágellō dátsegī*, he fell in with monkeys; *wu kitábunrō dāgeskī*, I unexpectedly found my book.

2) to surprise, *e. g.* *ši wúrō dāsegī*, he surprised me.

3) to intercede (comp. the Germ. *für einen eintreten*): *má-*

lamwa kāmurō dātsāga, the priests prayed for the woman.

Conj. IV., c. Acc., 1) to cause to stand, to erect.

2) to cause to stand still, to finish, to complete.

3) to destroy, to consume; *e. g. kōa dūnōntse kāngēyē tse-tēdāgī*, fever had consumed the man's strength.

dāram, *s.* a dry measure, equal to four *tsaka*.

dārase, *s.* conference, synod, convocation (an ecclesiastical term.)

dārmā, *s.* lead.

dārtō, *s.* a sharp pointed instrument; — *dārtō kāmterām*, a saw; *dārtō keráterām*, a file.

dāru, *s.* vomit.

darūngin, *v.* I vomit.

dāte, *s.* 1) the act of standing up.

2) height, length; *e. g. árgeñ dāte kúguibēgei tséteña*, the millet had reached about the height of a fowl; *wu dāteni kūrūgu*, I am tall; *dāteni káfūgu*, I am short.

dātegeram, (from *dāngin*) *s.* 1) limit, boundary, border; *e. g. dātegeram kúlōbē, lārdibē, dīniābē*.

2) end, conclusion; *e. g. dātegeram mánabē*, the end of a narration.

dātsēban, *s.* murder; *e. g. ši dātsēban tsēdī*, he has committed a murder.

dātsēbanma, *s.* murderer.

dāwa, *a.* fleshy, carneous; well favoured, fat.

dē, *a.* empty; — *kāmū dē ganí*, a woman with child; *pē dē ganí*, a cow with calf; *kāmūte tīgīntse dē*, the woman is not with child; *pē tīgīntse dē*, the cow is not with calf.

dē fōr, quite empty;

dē, a specific adverb, *e. g. bérāge dē*, quite naked.

debāngin, *v.* I kill (*viz.* with a knife), I slaughter, slay, massacre.

debátēma, *s.* executioner by the sword.

debáteram, *s.* place where malefactors are executed by the sword.

dēga, *s.* the outside of any thing.

dēgāga, *s.* 1) the act of moving the bowels; used of men and animals; *e. g. kāmāunga dēgāgayē tsétei*, the elephant having to make dung.

- 2) dung, excrements; *e. g.* *kūgui dēgága kamāunbē kirūnyā, īse,*
when the fowl had seen the elephant's dung, it came.

dēgan, ad. without (Germ. draußen).

dēgārō, ad. without, outside, out (Germ. hinaus.)

degāskin, v. 1) I stop, remain, abide.

2) I live, I am.

3) I am long, I do long, I delay.

dēge, four.

dēgerger, s. a string worn as an ornament round the neck, like
a watch-chain; *e. g.* *ši dēgerger árīlbē dábūnsturō kolótsegī,*
he has put on a necklace of silk.

dēlā, s. the so-called sleeping (numbness) of limbs; *e. g.* *dēlā*
šmírō gágī, my leg is asleep.

dēlāge, and sometimes dēlāge, s. rain; — *dēlāge tsúdūrin,* rain
falls; *kúndurō dēlāgībē,* a fall or shower of rain.

delāgēngin, v. only *delāgētši,* or *dīnā delāgētši,* it rains.

dēlam, s. or *dēlam kīrām,* a small calabash, about half a foot
in diameter, used as a drinking cup.

dēngin, v. I cook, boil; *e. g.* *wu ngáfēli dēngin,* I cook millet;
dāni kánnūlan dēngin, I boil my meat on the fire.

Conj. II. and IV., I cook on any thing; *e. g.:* *ngē fūgorō*
dēgeskin, I cook in a pot on the hearth-stones.

Conj. III., I cook myself, *i. e.* I make myself invulne-
rable by the use of charms and herbal drinks and
lotions.

dēri, fourteen.

dērī, a. dry, lean, emaciated, wasted (said of men and animals.)

dērīgata, a. dried, emaciated, wasted.

dērīgata kēlgata, s. (*lit.* rounded, joined) circle.

dērīngin, v. I become or am lean, thin, emaciated. Conj. IV.,

I make lean; *e. g.* *kāsūa wīgā setēdēriḡī,* sickness has ema-
ciated me.

dērīngin, v. 1) I turn round, surround, pass round. It is often
joined to *kēlīngin,* to express that the circuit was com-
pleted; *e. g.* *wu bēlātē dērīngē kēlīngī,* I walked round the
whole town.

dérūwa, *a.* having fourteen, consisting of fourteen: *kémbal dé-
rūwa*, the moon when fourteen days old, full moon.

déte, *s.* the act of cooking.

détema, or *détuma*, *s.* a cook.

déteram, *s.* cooking utensil, any vessel used in cooking.

débdō, *s.* the actual day from sunrise to sunset, *i. q. kau*, or *lókṭe kaubē*.

débdōngin, *v.* I spend a day; *e. g. pátō abánibēn débdōgósō*,
I spent the day in my father's house. — *débdōngemba?*
lit. "dost thou spend the day?" a common salutation
corresponding to our "how are you?" when used in the
evening, or to our "good evening!" — *Conj. IV.*, I cause
one to spend the day, I detain him.

débeli, *s.* a hurtful greegree, a noxious charm, poison.

délā, *s.* a wild animal, resembling a dog; perhaps a jackal.
It is also frequently called "*málam dā kúragābē*."

délangin, *v.* (*ši délantšin*) I cook, but only used of *kálū*, as:
wu kálū délangin, I cook soup.

déli, *s.* the space out of doors, the open air; *e. g. wu délirō
léngin*, I go out of doors, I go out; *táta délínstsen wólte*,
the boy returns from his stay out of doors, from his walk;
kām délibē, a vagabond; *déli bul*, wilderness, desert, *i. q.
kápē*; *déli dē*, the empty space.

démba, *s.* a large kind of gourd, sometimes four feet in diameter.
When dry and cut into halves, they are used as tubs or pails.

démgin, *v.* (*ši déptšin*) 1) I let, suffer, permit.

2) I let alone, I leave, I spare.

3) I leave behind, I forsake.

Conj. II., I leave to, I give to; *e. g. barga kámmō débgeskin*,
I bless one.

déngel, *s.* the calf of the leg.

déngelwa, *a.* having large calves.

dérge, *s.* Turk, Turkey: *kām dérgibē*, a Turk.

dérte, *s.* or: *diniā dértē*, midnight.

dérteṅgin, *v.* only used in the third pers.: *dértētši*, or *diniā dér-
tētši*, it is midnight.

díbal, *s.* road, way, path.

dibalram, *s.* passage-toll, money exacted for passing on certain roads.

dibdiḥū, *s.* the hot season, between *némbē* and *néngalī*, during which preparation is made for farming.

dibdiḥūngin, only used in the third person, *e. g.* *dimiā dibdiḥūtšī*, it is the hot season.

dibī, *a.* bad, evil.

dibunō, or *difunō*, *s.* date.

dīgal, *s.* bed, couch, sofa.

wu dīgal yēsāskin, I make the bed.

dīgam, *s.* urine (*dīgam* and *nāmase* are decent expressions, but “*bōbul*” is considered obscene.)

dīgāngin, *v.* I make water (*viz.* when sitting down for the purpose, as the Muhammadans always do; comp. *térterūngin*.)

dīgamvrām, *s.* the bladder of men and animals; *e. g.* *tātu ganā dīgamvrām purgātšin*, the little boy blows up a bladder.

dīgāta, *a.* rubbed, kneaded.

dīger, and *dīgerrā*, *s.* praise, worship, adoration: *dīger dīskin*, *i. g.* *dīgérūngin*, I praise.

dīgerma, and *dīgerrāma*, *s.* worshipper.

dīgérūngin, *v.* I praise, laud, worship, *c. Dat.*, *e. g.* *komāndērō wu dīgergóskō*, I worshipped our Lord. *Conj. II.*, *id.*, *e. g.* *sōbāntsūrō dīgértsegin*, he praises his friend.

dīgō, *s.* grandchild.

dīgō kéngalī, grandson; *dīgō pérō*, granddaughter.

dīgōwa, *a.* having a grandchild.

dīlal, *s.* the act of dealing; traffic: *wu dīlal dīskin*, I deal, I trade.

dīlālma, *s.* a dealer, trader: *dīlālma pérbē*, a dealer in horses; *dīlālma kaligimōbē*, a dealer in camels.

dīlāllam, *s.* a market-booth, a stall.

dīmī, *s.* sheep, ewe.

dīmī yērīram, sheep which bear wool, whereas the common sheep have only hair. — If I recollect rightly, Ali told me that they are called so because they are brought from a country called Yeri.

dīmī kūdīma, a very large species of sheep, which are sometimes used by boys for riding.

dīmī góriā, the common Bornu sheep which have hair, instead of wool.

dīmāma, *s.* shepherd.

dīmāram, *s.* pasture for sheep.

dīmāwa, *a.* owning sheep.

dīn, *a.* 1) old, as opposed to *bélin*, new; *e. g.* *tsánei dīn*, old clothes; *ñem dīn*, an old house.

2) former, first; *e. g.* *kámū dīn*, the first wife in polygamy; *sóbā dīn*, a former friend (who is such no more.)

dīnār, *s.* gold, gold-coin.

Aba Ali told me on Oct. 1st 1850: *Bélandēn nā dīmār látsei rúsganí: Dīnār rúsganāté, pē ñgásō ganí dīnār tsúrōn-wagō, pē tilō tilō tsúrōn dīnārwagō. Bélandēn pēndē tilō, kaṅgádī tilōwa, abániyē tsétā, debágányā, kátigintse tsásírte; dágányā, tsúrōntse rēgelányū, kálemtse ketúlūgényā, kante-gálifintse kámtsā, abánírō kedínyā, kuntegálifī dīnārwāté kúra, dīnār bágōte ganá. Abáni kúrāte gótse, ñemtsúrō kargágényā, tšēnā gótse, kante-gálifī rēgányā, tsúron dīnār ñgásō rówa, kúligei lelétsei. Abáni yānigū bóbōtse, lēgányā, “ñgō ágō tsúrō pēndēben állayē sádenā, ni yūrú!” tse yānirō. Yāni kirúnyā, wūgā bóbōse, yayáni bóbōtse, karámīni bóbōtse, ándi kām yásqusō nāntsárō kuššēndeā, abáni anlirō dīnār púlēsāga “ñgō, nándi ganá, ágō tsúrō pēndēben állayē sádenā, nándi ruigō! tšā dīnā bibítenī kwōya, nándi lemán pánduwī; dīnā bibígata, nā námmem, lemán mátsamma bágō.” Dīnārte ñgásō rówāte, yimte wu kíruskō šimnyin. Dīnār wásiliyē tsagútenāté, rō bágō; áte Bornúbēté wáyē rúsganāté, ñgásō rówa, kúligei lelétsei. Kām létse, ndí tšijū, kaṅgádī ñgalārōberō árgem pítsege, kálā árgembéturō kal-gútan pértsege, dīnār gótse, ganátšīa, tsáktse, tsátte; nū ñgá-lan ganátšīa, kērbū pal tsétīa, lēnem, gónem, péremnemūa, rúmūa, ni múškōnem ñgalū kwōya, dīnār ndí ganánemmāté, pīndirō wóltšin, ni rúmūa, ágō ndiyē pīndirō wóltse, rúm-māté kárgenem kētšī, komándērō godēnemī, “álayē serágī” ñem. Ágō dīnārbē, Bórnuun rúsganāté, útema dátšī.*

dīngáta, *a.* old, become old.

dingin, *v.* (*ši dintšin*) I become old, I live long.

Conj. IV. 1) I make old, give long life; *e. g.* *állayē šīgā tsetē-dingī*, God has given him long life.

2) I use or wear till old, I wear out; *e. g.* *tsáncini yitēdingeskī*, I have worn my clothes, till they became old.

diniā, and sometimes *dínyā*, or *dinā*, *s.* (دنيا) world, universe, air.

diniā fátsar kámtšī, *lit.* the world cuts the aurora, *i. e.* it is about four or five o'clock in the morning.

dinā wátšī, *lit.* the world is light, *i. e.* it is six o'clock in the morning.

diniā baltétšī, it is about eight or nine o'clock in the morning.

diniā kau dábūtšī, *lit.* the sun is in the centre of the world, *i. e.* it is noon.

diniā dúartšī, it is the prayer-hour at about one or two o'clock p. m.

dinā lásartšī, it is the prayer-hour at about three or four o'clock p. m.

diniā magarifútšī, it is the prayer-hour at about seven o'clock p. m.

diniā lésátšī, it is the prayer-hour at about eight or nine o'clock p. m.

dinā kátširítšī, it is evening.

dinā dértētšī, it is midnight.

dinā lémtšī, it is evening, about six o'clock, it is evening-twilight.

dinā bunétšī, it is night.

diniā kaúma, day, day-time, interval between sunrise and sunset.

diniā tšítšī, the time is agitated, society is unsettled.

diniā bibítšī, there is trouble, misery, calamity in a country.

dinnā, *a.* 1) old, torn, ragged; *e. g.* *tsánci dinnā*, ragged clothes.

2) old, former, previous; *e. g.* *bérni Bornúbē dinnā*, the former capital of Bornu.

dīngin, *v.* I rub, knead. Conj. II. and IV.. I rub for one, or I rub into a thing.

dīrṅgin, *v.* I cut up, cut in pieces, dissect (as meat, leather, cloth.)

Conj. II., I cut on or into something. Conj. IV., I help one to cut.

dīskin, *v.* I do, make, render.

Conj. II. 1) I help to do; *e. g.* *wu širō kīdā kūlobē yegdēskī*, I helped him to do farm-work.

2) to do with, to use for: *āji lemānō yegdēskin?* what shall I do with goods?

dógum, *s.* a butt, a blow with the head or horns: *dógum yiskin*, to butt.

dógur, *s.* ground-pig, a large kind of rat.

doi, *a.* quick, swift; *e. g.* *per doi*, a swift horse; *kóāte léturō doi*, this man is a swift walker; *wu rufūngē mīskō doūwa*, I write with a quick hand.

dōndūgin, *v.* I become ill, unwell, sick: *dōndūgī*, I have become ill, I am ill. Conj. III. id. Conj. IV., I make ill.

dōūgin, *v.* I summon, cite, send for, call.

dōūgol, *s.*, or *dōūgol kénnābē*, a long thick rope to which the calves of cattle are tied for the night in the open field. To one of these ropes a hundred and more calves are often tied. The larger cattle lie behind the calves during the night, without being surrounded by a fence, and the whole is called *berī*.

dōreskin, *v.* I pick, pick up, gather (*e. g.* beans.)

dōte, *n. a.* the act of summoning, summons, citation.

dōtēma, *s.* one who summons.

dōūgur, *s.* a ball with which children play: *wu dōūgur rūūgin*, I throw a ball; *dōūgur tāsīn*, I catch the ball.

dourāūgin, *v.* used only in Conj. II.: I bend (a bow) c. Dat., as *ši kāfīntsurō dourāūgīnō*, he bent his bow.

dūa, *s.* quickness, rapidity, speed.

dūal, or *dōal*, *s.* a stirrup.

dūama, *a.* quick, speedy, fast.

dūan, *ad.* quickly, swiftly, fast: *dūan léūgin*, I go quickly.

dūar, *s.*, or *dīniā dūar*, 1) the prayer-hour at about two o'clock p. m. *dīniā dūartī*, it is two o'clock p. m.

2) the act and practice of watering horses at two o'clock p. m. (see *báltē*.)

dūarō, *ad.* quickly, swiftly, fast.

dūbdō, *i. q.* *kátširī*, *s.* evening.

dubdōnyē lājīa, good evening! — an evening salutation.

dūbū and *dēbū*, a thousand.

dūgō, *ad.* before, beforehand, previously, first: see Gram. § 296.

dūgū, *s.* a drummer: *dūgū kágūma*, *s.* a fiddler.

dugulgūlimī, *s.* a muck-worm, a winged insect, living in dung.

dūgūngin, *v.* I become a drummer.

dul, *s.* the right side, right hand.

dūtīma, *s.* a leper.

dūlō, or *dūlō pēbē*, *s.* a thick rope with which cows are tied together every night in the *berī*, two by two.

dulōngin, *v.* I tie or chain two and two together.

dūnō, *s.* strength.

dūnō, *s.* thigh.

dūnōwa, or *dūnōa*, *a.* strong, robust; *e. g.* *dūnōa lebālārō*, strong to fight.

dunowāngin, *v.* I become strong.

dūngin, *v.* I pursue, I run after.

dur, *s.* family, tribe, nation.

durūgāta, *a.* chained or fettered together.

durūngin, *v.* I chain or fetter more than two together by the neck (comp. *dulōngin*).

dūruskin, an impers. verb, to fall; *e. g.* *kēgarā tsūdūrī*, there has been a tornado; *dēlāgē tsudūre kōtšī*, the rain has ceased, the rain is over. This word appears to be a Reflective form (Conj. III.) of *yūrúskin*, but its use is now restricted to a fall of rain or other atmospheric productions.

dūte, *n. a.* of *dūngin*, the act of pursuing, pursuit.

dūtēma, *s.* one who pursues, a pursuer.

dūtēskin, *v.* I sew, I make by sewing; *e. g.* *wu kálugūni dūtēs-kin*, I make a shirt for myself.

dzā, *s.* a measure of length, being the interval between the elbow and the tip of the middle finger.

dzádzirma or *zádzirma*, *s.* leopard.

dzárāfu, *s.* or *kélpū dzárāfu*, a kind of superior natron, so hard that it must be broken in pieces with an axe or hammer.

dzeḅāgáta, *a.* sent.

dzeḅángin, *v.* I send; *e. g.* *wu tátānīga dzeḅāngī sōbānīberō*, I have sent my boy to my friend's.

dzegáli, *s.* jaw.

dzegána, *s.* spur: *wu per dzegánan tsóngin*, I spur a horse.

dzegánāma, *s.* maker and vender of spurs.

dzegánāwa, *a.* provided with spurs.

dzúdzū, *s.* winged teremites, much relished in Bornu, when fried.

dzúmgín or *tsúmgín*, *v.* (*ši dzúmtšin*) I fast, keep a fast: *ašám dzúmgín*, I keep the fast of the appointed fast-month. Conj. IV., I cause to fast.

dzúngín, *v.* I push, press, or move a thing forward. Conj. II. and IV. *dzúgeskin*, I push any thing to, towards, or upon another.

E.

eisā, *s.* a proper name of women. All females who bear this name are called: *mei kāmābē*, the most excellent of women.

eisakéłt, *s.* breast, chest, shoulder (used especially of meat.)

F.

NB. The sound of *f* is frequently displaced by *p* or *b*.

fágē, *s.* an enclosed place round a shed where the adult males assemble for conversation. It is generally in the centre of a town.

fágawa, *a.* cloudy.

fáguu, *s.* a cloud, especially a dark one.

fal, *i. q.* pal, one.

fángin *v.* (*ši fáktšin*), I touch, I lay my hand on a person in token of benevolence and affection.

fáraiñ. a. 1) open: *tšinna fáraiñ*, the door is open; *nā fáraiñ*, an open place, *i. e.* a place cleared of wood, *e. g.* in a forest.

2) clear, bright, light; *e. g. dñiā fáraiñ*, it is clear weather, or: it is day (said in the morning).

fárei, ad. joined only to *búnyē*, as *búnyē fárei*, it is quite night, it is pitch dark.

fárga, s. waist.

fárī, or pári, s. top, summit, height.

fárin, ad. up, on top of, above.

fárūġin, and páruġin, v. 1) I fly; *e. g. ŋgūdō fáriwō fártšī*, the bird flew up.

2) I jump, leap, dance; *e. g. tatoátę fártsei*, the boys dance. Conj. II., I jump upon any thing.

3) I cross, pass over, ford; *e. g. kógana kómodūgu fártsei*, the soldiers have crossed the river.

fárūġin, and páruġin, v. 1) I separate, part, dissolve, destroy, *e. g. sándi nęmsóbāntsa fártsei*, they dissolved their friendship. Conj. III., only used in the *pl.*, to separate, scatter, *intr.*

2) I return, I give back, send back; *e. g. wu lebaiátę fáruġin*, I return this purchased article.

fáriwō, ad. upwards, up, above.

fátelei or pátelei, s. a country-cloth, worn by women.

fateleima, s. a trader in country-cloths.

fáteleiwā, a. provided with country-cloths.

fátsar, or dñiā fátsar, s. 1) the brightness produced in the sky by the dawn of day: *dñiā fátsar kámštšī*, it is dawn-ing, *lit.* the dawn has cut through, *i. e.* is appearing.

2) the early morning, a little before sunrise, *viz.* about five o'clock, the dawning day.

fírī, see pári belágāma.

fókkatu, a. joined.

fóktę or fóktu, n. a. the act of joining.

fóliđō, s. whistling, a shrill sound: *wu fóliđō fńġin*, I whistle; *šī wńga fóliđōn bóbōšī*, he whistled to me.

fóliđōma, s. a whistler.

fónġin, v. (šī fóktšin) 1) I join, bring together, put together.

bārgō fōngin, only used in the *pl.*: to make a plan, plot, conspiracy.

kalá fōngin, only used in the *pl.*: to meet face to face, to confront (used especially of two hostile armies).

múskō fōngin, only used in the *pl.*: to shake hands, to be in close fight (hand to hand).

2) I mix, confound, mistake; *e. g.* *ní kádīga gēsǵāwa fōnǵem*, thou mistakest a serpent with a stick.

3) to set on or against each other, to excite to a hostile attack (Germ. *hinter einander bringen*, an *einander heßen*) *e. g.* *ǵǵi nandigā fōǵentsa, gádū?* what set you against each other to make you quarrel?

Conj. II., 1) I join to, put on, add; *e. g.* *kúra krǵibē kām tilō šírō fōktseǵe*, the war-chief adds one man to him.

2) I put upon, lay upon, charge with; *e. g.* *sándi wírō kátugū fōǵesāga*, they charged me with a lie.

fōg, a specific *ad.*, only joined to *bul*, as *bul fōg*, very white.

fōǵ, a specific *ad.*, only joined to *tšim*, as *tšim fōǵ*, very bitter.

fōr, a specific *ad.*, only joined to *dē*, as *dē fōr*, quite empty.

fūdā, *s.* husk; *e. g.* *fūdā ŋǵálōbē*, the husks of beans.

fūdāwa, *a.* husky.

fūǵáta, *a.* (from *fūǵin*) blown, swollen; *e. g.* *tǵǵintse fūǵáta*, his body is swollen.

fūǵō, or *fūǵō kánǵūrám*, *s.* three stones, or bricks, placed in the form of a triangle, on which the pots are set in cooking: *fūǵō kǵtšǵinǵin*, I set those stones in their place for the purpose of cooking; *fūǵō rōǵin*, I place such stones as are required for a large caldron, or boiler.

fūǵū, *s.* 1) front, front-part; *e. g.* *fūǵū ām ǵǵásōbē*, in front, or before, all the people; *fūǵūnǵirō lǵné!* lit. go in front of me, *i. e.* go before me.

2) futurity, omen; *e. g.* *fūǵū tsǵlǵm*, an evil omen.

3) *i. q.* *ǵemfūǵu*, the office of a certain military dignitary.

fūǵugū, *s.* an honorary appellation of Muhammed, perhaps = captain, chief, master.

fūgūma, *s.* a military officer who has to make the first attack in war.

fūgun, *ad.* 1) before (used of place and time); *e. g.* *fūgun dāgāta*, it stands before; *wu fūgun lēngin*, I will go first.

2) in future; *e. g.* *kū wu ntštsganí*, *fūgun ʔššeskō*, I will not give it thee to-day, but in future.

fūgūngin, *v.* I am before, I go before, I go first; *e. g.* *wu bóturō fūgūngī*, I lay down first, *i. q.* *fūgun bōngī*. Conj. IV., I carry before.

fūgurá, *s.* school-boy, scholar.

fūguráma, or *málam fūgurámu*, *s.* tutor, teacher, master, doctor.

fūgurāngin, *v.* I become a scholar.

fūgurō, *ad.* before; *e. g.* *fūgurō lēné*, go before! *fūgurō kōngin*, I pass on, so as to leave another behind.

fukkáta, *a.* emptied.

fúkṭe, and *fúkta*, *n. a.* the act of emptying.

fúlā, *s.* 1) cream.

2) cold butter, *i. e.* butter before it is melted.

fúlāma, *s.* a dealer in butter.

fúlārám, *s.* a vessel used for keeping butter: *kúmō fúlārám*, a butter-calabash.

fúlāwa, *a.* buttery, containing butter; *e. g.* *keám fúlāwa*, buttery cream.

fūngin, *v.* (*ši fúktsin*) I empty by turning upside down, I pour out. Conj. II. and IV., I empty or pour into.

fūngin, *v.* 1) I blow; *e. g.* *wu kánnu fūngin*, I blow a fire; *wu mágun fūngin*, I blow a trumpet.

2) I swell; *e. g.* *tátu kálāntse fūtsena*, the boy's head is swollen.

furgágata, *a.* blown up.

furgāngin, *v.* I blow up.

fūrūdu, *s.* a pad, or bolster, stuffed with grass, and laid under the saddle, or load, of an ox of burden; comp. *kantārgī*.

fūšī, *s.* a species of serpents.

fūte, *n. a.* blowing, trumpeting.

fūteṃa, *s.* one who blows. a trumpeter.

fúteram, *s.* 1) a musical wind-instrument.

2) the bellows of a smith.

G.

gábagá, *s.* cotton-cloth of native manufacture. They cannot weave it broader than about half a foot, hence they have to sew several pieces together lengthways to render it fit for use.

gá bargā, see *ndálimī*.

gádagar, *s.* teacher, tutor, schoolmaster; often: *gádagar fu-gurábē*, *id.*, or *gádagar gultégema*, *id.*

gadé, *pr.* 1) another, other, different.

2) yet another, one more.

gadēgáta, *a.* changed, pregnant.

gadēngin, *v.* 1) I change, or become different; of women, euphemistically, to become with child.

2) I change, or make different.

gadērō, *ad.* more, again; *e. g. wu šiga gadērō tsíruraganí*, I shall not see him any more; *ši nānirō gadērō tsádiō*, he will come again to me.

gádeškin, *v.* 1) I grumble, murmur with discontent, am dissatisfied.

2) I strive, contend, quarrel, fight; *e. g. ūtogō gádūwí*, do not quarrel! *krége gádeškin*, I make war, fight in war.

3) I scold, blame. *c. Dat.:* *wu širō gádeškō*, I scolded him.

gádu, *s.* pig, hog: *bī gádubē*, or *gádu bī*, a boar; *kúrgurī gádubē*, or *gádu kúrgurī*, a sow.

gāgēskīn, *v.* 1) I enter, go in, come in, *e. Dat.;* *e. g. ši nēntsurō gágī*, he has entered his house; *átēmān mūs-kō wāsilibērō gāgēskī*, there I came into the hand of white people.

2) with *ngáfō*, I follow, yield, submit, obey; *e. g. wu ngáfō abāniberō gāgēskī*, I submit to my father.

3) to happen, come to pass, come, (*comp. Germ.:* einfallen), *e. g. kánā gāgenābē kántāge yásquāte tsúlu-gī*, the famine left three months after it had come.

galúdi, *s.* a certain military office.

galādīma, *s.* a military officer, next in rank to the *keígama*.

galāgáta, *a.* taught, learned.

gálūngin, *v.* 1) I teach, instruct; *e. g. wu nígā gálāngīa léné sōbānībērō*, go to my friend when I have instructed thee.

2) I inaugurate, invest with an office; *e. g. mei šīgā neígammō gálātse*, the king invested him with the office of Generalissimo; *sāndi Umar kērmeirō galātsāna*, they inaugurated Omar as king.

Conj. II. and IV., I give in charge to; *e. g. wu širō tatāniga gálāgeškī*, I have given my boy into his charge; *ši wūrō kitábūntséga gálāsegī*, he has given his book into my charge.

gálāte, *n. a.* the act of teaching, instruction.

gálātema, *s.* teacher.

galé, *conj.* now, then.

gálifū, 1) *a.* rich.

2) *s.* a rich man.

gálifūngin, *v.* I become rich.

gámarē, *s.* a kind of bamboo growing as thick as a man's arm, and very high. — The *gámarē kúrgurī*, *i. e.* female bamboo, is hollow within, where the heart ought to be, and is frequently seen in S. L.; but the *gámarē bī*, *i. e.* male bamboo, is not hollow inside, and much stronger than the other.

gámbā, *s.* an old female animal which is no longer useful; *e. g. gámbā pérbē*, an old mare; *gámbā pēbē*, an old cow; *gámbā dímbē*, an old ewe.

gámbuskīn, *v.* I scratch.

gámgin, *v.* (*ši gáptšin*) 1) I am left; *e. g. bérni tīlōma gábgonō*, only the capital is left.

2) I remain, abide; *e. g. wu ŋgāfōngēmin gámgō*, I will remain behind thee.

Conj. II., to be left or remain for; *e. g. pēr tīlō wūrō gábesege*, one horse is left for me.

Conj. IV., to cause to remain, to leave for; *e. g. pēngēm wūrō yītegabgé*, leave thy horse for me!

ganá, *a.* 1) little, small, young; *e. g. táta ganá*, a little boy.

2) few: *e. g. kábū ganá*, a few days.

ganāṅgin, *v.* 1) I become little.

2) to become or grow few, to lessen.

ganārō, *ad.* shortly, in a short while, in a short time; *e. g.* *wu nāten ganārō kargōskō*, I remained a short time there.

gāndēskin, *v.* I lick; *e. g.* *dāgel mūskōntse tsegāndin*, the monkey licks his paws.

ganī, *ad.* not.

gānga, *s.* drum: *kā gaṅgābē*, drum-stick.

gānga tsāṅgin, I beat a drum.

gāṅgāma, *a.* referring to the drum; *e. g.* *dāgū gāṅgāma*, a drummer.

gāṅgā, *s.* a species of palm with fan-shaped leaves.

gāṅgū, *s.* a spotted serpent about six to eight feet long, not poisonous.

gārṅgin, *v.* I place in a line; *e. g.* *kātsalla kōganāwa gārṅse*, the Captain placed the soldiers in a line; *wu sāra gārṅgin*, I make a fence; — *pātō* or *pā gārṅgin*, I make or prepare a home, a house (never: *ṅem gārṅgin*); — *bēla gārṅgin*, I make or build a town.

gāru, *s.* the wall round a city: *gāru bērnibē*, city-wall; *bēlāga gārūbē*, the ditch or moat round a town.

gārwa, *s.* merchant, trader.

gārṅwāṅgin, *v.* I become a merchant.

gāsala, *s.* the washing of a dead body, comp. *kāsala*.

gasalgāta, *a.* washed.

gasālṅgin, *v.* I wash a dead person.

gāskin, *v.* 1) I follow.

2) I obey. (Comp. in Germ. folgen.)

gātšī, *s.* the last-born child, the youngest child.

gaḷāgeṣkin, *v.* I remain, stay, live, till next year. Future: *tsagaḷāgeṣkō*, I shall come next year. Aorist: *kagaḷāgeṣkō*, I came last year.

Conj. iv., *yitegaḷāgeṣkin*, I cause to remain, I keep till next year.

gaḷāgā, or *dīnā gaḷāgā*, *ad.* next year.

ganāgata, *u.* laid down, kept, preserved.

ganāngin, sometimes *ganāngin*, *v.* 1) I lay down, put down, set down; *e. g.* *ugóte ganāné!* lay this thing down! *ši tsóga kálāntselan ganátši*, he has put on his cap; *ngé kámmulan ganāné!* set a pot on the fire!

2) I deposit, preserve, keep; *e. g.* *dāntse ngāsō tsūrō nēmtsibēn ganátseña*, he keeps all his meat in his house; *kāmū nli ganányogō!* let us take two wives!

3) to keep alive, preserve (said of God); *e. g.* *alla nigā ngūburō ganátse!* my God give thee long life!

4) I prepare, make; *e. g.* *kóate kúlō ganátši*, the man has prepared a farm; *kúlugūte állayē ganátse*, God makes this pool.

ganáte, *n. a.* the act of keeping.

ganátēma, *s.* a keeper.

gégē, *s.* whisker.

gégēwu, *a.* having a whisker.

gétawa or *gétoua*, *s.* a kind of tree whose leaves are eaten as a vegetable, and whose wood, being rather soft, is used for making drums or bowls. The Hausas call it "Gúršū," and by this name it is described in Captain Clapperton's Travels, p. 11.

gémē, *s.*, *i. q.* *gégē*, whisker.

gēngin, *v.* 1) I wait, await.

2) I wait upon, I attend to.

gētēma, *s.* attendant, keeper.

gēreskin, and *yirgēreskin*, *v.* I tie; *e. g.* *ngérgē gēreskin*, I tie a bag; *pérni mūlīn gēreskī*, I have tied my horse in the stable. Conj. II., I tie do; *e. g.* *ši pérntsega šigorō tsérgēgēri*, he has tied his horse to a post.

gebádgata, *a.* trodden on, bruised, crushed.

gēbalngin, *v.* I shake, agitate: *wu kéám gēbalngin*, I curdle milk by shaking it in a calabash. Conj. II., I shake for, or into; *e. g.* *wu mánda níkírō gēbalngeskin*, I shake salt in water, for the purpose of melting it.

gēbam, or *gēbam*, *s.* boiler, caldron, kettle.

gēbum kámántse, a caldron-cover.

gebangin, *v.* (*ši gebattšin*) 1) I tread, tread upon; *e. g. wu pānem gebanganī*, I will not tread (*i. e.* enter) thy house.

2) I bruise, crush; *e. g. ši kālā kādībē gebattši*, he has bruised a serpent's head.

gebatte, *n. a.* the act of treading on, bruising.

gebāterām, *s.* from *bāskin*, a means of ascending, a ladder, staircase, steps.

gebgāta, *a.* thrown away.

gēdi, *s.* 1) bottom; *e. g. gēdi ngēbē*, the bottom of a pot; *gēdi gēsḡābē*, the space between the branches of a tree and the ground.

2) foundation, certainty; *e. g. āgō gēdintse bāgōte nemērō*, *ši āram*, it is forbidden to tell any thing which has no foundation.

3) origin, beginning; *e. g. gēdi krīgibē*, the beginning of the war; *gēdi mánabē bādīnē!* begin to tell the story!

4) origin, descent, ancestry; *e. g. gēdintse ngāsō kērdī*, all his ancestors were heathen.

5) east; *e. g. kau gēdin tsūlugin*, the sun rises in the East.

6) meaning, signification, import; *e. g. kanāšinnūtībē gēdintse tširuskō*, I shall know the meaning of this dream.

gēmgin (*ši gēptšin*), *v.* I throw away, I thrust, cast, fling, *i. q. tāngin*.

Conj. II., I throw for, or to, or at any one; *e. g. dibunō tātanūrō gēbgeskī*, I threw a date to my boy; *kou štrō gēbgeskī*, I threw a stone at him.

Conj. III., I throw myself, *i. e.* I jump, leap; *e. g. ši ngāfō sārāberō gēptegī*, he leaped over the fence; — *kókō gēptā*, when the toad had jumped.

gēmgin v. (*ši gēptšin*, and perhaps: *gēmtšin*) I meet, reach, arrive at; *e. g. bērniga gēmgī*, I have reached the capital; *šiga pāton gēmnīendē*, we did not meet him at home.

Conj. II. id.

gēndėskin, *v.* I shake; *e. g. wu gēsḡā gēndėskin*, I shake a tree.

Conj. III. *deḡēndėskin*, I shake myself.

geragāta, *a.* hidden, hid, concealed.

gerāngin *v.* also: *geriāngin*, I hide, conceal, secret. Conj. II., I hide from.

gerāsán, *s.* thread, yarn: *gerāsán pérīngin*, I spin yarn: *gerāsán berēmgin*, I twine thread.

gērē *s.* or *ņemgērē*, the office of the *gērēma*.

gērēgáta, *a.* standing up together, or by the side of one another; *e. g.* *ámte űgásō nā tūlon gērēgáta*, all the people were standing in one place.

gērēgēskin, *v. i. q.* *tekkēskin*, I lean, incline against, *e. Dat.*

gērēma, *s.* a certain military officer.

gerēngin, *v.* I give a parallel direction, I place side by side, I put together; *e. g.* *belága sándi nlibēsō gerētsa*, they made the graves of both of them one by the side of the other; *kōganā kām 'di gerētsēiya, tilō kāmāntsegā kōtši*, when they had placed the two soldiers side by side, one of them surpassed the other in height.

Conj. II., I place parallel to, place side by side to. Conj. III., only used in *pl.*, to stand side by side.

gēreskin, *v.* I champ, chew, gnaw, I eat meat.

gergāngin, *v.* I am vexed, angry, wroth.

gērgata, *a.* drawn, dragged.

gērūngin, *v.* 1) I draw or drag on the ground; *e. g.* *kábin pérbē gērtši*, he has dragged the carcass of a horse.

2) to make a low continued noise; *e. g.* *kōmodūgu gērtšin*, the sea makes a noise.

3) I murmur, grumble; *e. g.* *áfirō tsēbessō gērņemin?* why grumblest thou all day long?

Conj. II., I drag to, towards; *e. g.* *līfā belágarō gērtsugei*, they dragged the carcass to a hole.

Conj. III., I move a little, as *e. g.* on a bench, in order to make room for another.

gērtēskin, *v.* I separate, divide, sever.

Conj. III. *degertēskin*, only used in the *pl.*: *dēgertēn, dēgertuwē, dāgertin*, to separate, disperse, *intr.*

gértūa, *a.* noisy, murmuring, grumbling.

gēsā, sometimes *kēsā*, *s.* wood, tree: *tātu gēsābē*, tree-fruit:

páragē gēsgābē, the place where the lowest boughs or branches grow out of the trunk of a tree.

gēskē, *s. i. q. nēmgēskē*, *s.* 1) moderation, thoughtfulness, steadiness.

2) improvement in health, recovery.

gēskē, *a.* 1) moderate, temperate, considerate, thoughtful, quiet, not overdoing or hurrying over, any thing.

2) better, recovering from sickness.

gēskēngin, 1) I become, or am moderate, considerate, quiet; not urgent; *e. g. kidāntse gēskētši*, his work is not urgent.

2) I recover, am recovering, getting better.

Conj. IV. I quiet, soften, appease; I cure.

gēskērō, *ad.* moderately, temperately, considerately, thoughtfully; *e. g. kidānēm gēskērō dē!* do thy work thoughtfully; *dīniā gēskērō tei!* be moderate, thoughtful, nothing overdoing, steady!

gōálēa, *s.* a large kind of calabash.

godēgata, *a.* blessed.

gōdēngin, *v.* I bless, thank, *c. Dat. and Acc.*, *e. g. wu állārō godēngī*, I have thanked God; *wu tátānīgā godēngin*, I bless my son.

gōdēte, *n. a.* the act of blessing, thanking.

godētema, *a.* thankful, acknowledging.

gódō, *s.* begging: *gódō gódōngin*, I beg.

gódōa, *a.* begging; *e. g. kām gódōa*, a beggar.

gódōma, *s.* a beggar.

gódōngin, *v.* I beg, I ask for alms, I beg pardon.

gódōte, *n. a.* the act of begging.

gódōtema, *s.* beggar.

gógō, *s.* stump.

gómbara, *a.* striped: *gómbara tsēlambē*, marked with black stripes; *gómbara tsēlambēwa búlbēwa*, marked with black and white stripes.

gōnī, a title of Muhammadan priests, perhaps corresponding to our D. D.; for every *gōnī* is a *málam*, but not every *málam* is a *gōnī*. When *gōnī* is joined to *málam*, which is

generally the ease, it follows that word. — The title of *gōnī* is conferred by the *aljākī*.

góngin, *v.* 1) I take.

2) I assume: *kásūu kátugūbē gógoskō*, I assumed a feigned sickness.

3) I regard, esteem, take for; *e. g. búltega sulweírō gótse*, he regards the hyena as lazy.

4) I conceive, generally joined with *tsúrō* and said of women and animals; sometimes also joined with *ñgepał*.

Conj. II., 1) I assist, or help in taking.

2) I put, set, place upon; *e. g. bátsam fúgōrō gótšžga*, they will put the boiler upon the hearth-stones.

3) I load; *e. g. káreinulē tatoánderō gógené*, load our things upon our children! — *kégara gótsegin*, a cloud loads, *i. e.* it consolidates itself.

gúbōgem or *gúbōgum*, *s.* cock; *gúbōgum burgóbē*, the first cock-crowing in the morning; *gúbōgum ilerégébē*, the second cock-crowing. — *kokóreō gubōgembē*, cock-crow; *gúbōgem kokóreō tsáke*, the cock crows.

gúbōri, *s.* a kind of crane.

gudu-gúdu, *s.* heel.

gúga, *s.* bucket for drawing water from a well, consisting of a calabash.

gúlbī, *s.* a bay, creek.

gulgáta, *a.* told.

gúlgin, *v.* 1) I tell, say.

2) to call (comp. the German provincialism: "Einen einen Namen sagen," for, "Einen etwas heißen") *nírō kām gúltsasganī*, I shall no more call thee a person; *wu šírō bārbā gúlgī*, I called him a robber.

gulóndō, *s.* finger: *gulóndō šībē*, toe; *gulóndō mbelan*, thumb, or great toe; *gulóndō puléterám*, the first finger, index (comp. the Germ. Zeigefinger); *gulóndō dábubē*, the middle-finger; *gálóndō kāmāntse dábubē*, or *gulóndō kāmāntse gútšībē*, the fourth (?) finger; *gulóndō gútšī*, little finger.

gúlte, *n. a.* the act of telling, speaking, speech.

gúlṭema or *gúlṭegema*, *s.* 1) speaker, herald;

2) talker, tale-bearer.

gúlumgin, *v.* or *tšī gúlumgin*, I wash, or rinse my mouth.

guréngin, *v.* 1) I wait for, *e. Acc.*, *e. g.* *wu úgā ngúburō guréngī*, I have waited a long time for thee.

2) I attend to, mind, keep; *e. g.* *wu dīmīnem guréngana*, I keep thy sheep; *állā guréntse*, may God keep thee! a common reply, on being accosted or saluted.

gúrgum, *s.* an animal of the size of a hog, with a long snout, and red, like a deer; said to dig instantly into the ground and to hide itself, when pursued. This is probably the "korigum" of Captain Denham's Travels p. 320.

gurúmgín, *v.* (*ši gurúptšin*), I prick, push, stick.

gúrusu, *s.* scarlet, velvet.

gúteskin, *v.* I draw, absorb; *e. g.* *wu úkí gúteskin*, I draw water;

kau or *tseł gúteskin*, I sun myself; *kánnu gúteskin*, I warm myself.

gútsēr or *gútsr*, *s.* a tassel.

gútsērwa, *a.* tasselled.

gútsen, *s.* a guana, an animal between a lizard and a crocodile.

gútsigan, *s.* a bird similar to a stork, only larger, perhaps a kind of pelican.

H.

hām, *s. i. q. ām*, people.

hángin, *v. i. q. ángin*, I open, I stretch.

hárngin, *v. i. q. árngin*, I dry.

hátšī, *s. i. q. útšī*, a pilgrim to Mecca.

hūngigī, or *sūngigī*, *s.* the hiccough, *e. g.* *hūngigī wūgā sēter*, I have the hiccough.

I.

ilān, *ad.* 1) softly, slowly, gently: *ilā ilān*, very gently.

2) with a low voice. not loud.

ilī, *s.* (comp. ئىلى and ئىلى , *populus, affines, familia*) 1) seed (of plants, male animals, and men);

2) family, nation, people: *nī ilījī?* of what nation art thou?

3) sort, kind *e. g.* *ilī tsāneibē ndāsō*, how many kinds of cloth?

ilīwa, *a.* having relatives, belonging to a family.

ئىسا , *s.* Jesus.

ışeskin, or *ışkin*, *v.* 1) I come; *e. g.* *sōbāni nānirō ışı*, my friend has come to me.

2) to come to pass, to happen: *şı dgō bālī ışıntę nırō gūl-tşin*, she will tell thee what happens to-morrow.

K.

kā, *s.* 1) walking-stick.

2) *kā tşibē*, lip; *kā tşēnābē*, the handle of a knife.

kābagā, *s.* span.

kābagāmā, *s.* one measuring with the span.

kābagānğin, *v.* I span, *i. e.* I measure by spans.

kābagī, or *kāmagī*, *s.* a nicely ornamented calabash, with its cover.

kābar or *kāfar*, *s.* burying-ground, grave-yard, cemetery.

kābedbedī, (from: *bēdbēdnğin*.) *s.* perfume, fragrance, odour, pleasant smell: *wu kābedbedī pānğī*, I smell perfume.

kābelā, *a.* only used of horses: *per kābelā*, a brown, chestnut-coloured horse.

kābeşę, *a.* soft, tender, smooth, not hard.

kābin, *s.* corpse, cadaver.

kābineskin or *kābīnğin*, *v.* I die, but generally only used in the third person.

kābinwa, *a.* referring to corpses, full of corpses; *e. g.* a battle-field can be called *nā kābinwa*.

kābū, *s.*, *i. g.* *yim*, or *lōkte*, the day of 24 hours: *kābū māge*, one week; *kābū wūri*, fifteen days, but used, like our fortnight, for two weeks. *allā nırō kābū ntşō!* may God give thee long life! The names of the days are Arabic

and the Kanuris pronounce them in the following manner: *Léma*, Friday; *Sébdę*, Saturday; *Láđę*, Sunday; *Letélin*, Monday; *Táląę*, Tuesday; *Lárāba*, Wednesday; *Lámisę*, Thursday.

kábūa, *a.* having days, *i. e.* being rich in or full of days, being old.

kābuāngin, *v.* I get old.

kābūgu, see *káfūgu*.

kābum, *s.* a weaver's shuttle: *kābum tságāngin*, I pass the shuttle from one side to the other in weaving.

kádāfū, *s.* dirt, filth, mire.

kádāfūa, *a.* dirty, filthy.

kādāfuāngin, *v.* I become dirty, make myself dirty.

kādām, or *kādām sóābē*, *s.* spring, fountain, well, source, *viz.* the water bubbling forth at the bottom of the well called *šoa* — comp. *kāšim*.

kādamma (for: *kādama*), *a.* having or containing a fountain, esp. a good, a rich one. Used only in connexion with *šoa*.

kādāra, *s.* pony, a small horse.

kādarāma, *s.* or *kōa kādarāma*, the owner of ponies.

kādarāwa, *a.* containing ponies, abounding in ponies.

kādgun, *s.* (also *kátkun*) load, burden.

kādgunma, *s.* a man of burden, one able to bear heavy burdens.

kādī, *s.* serpent, snake.

kādīma, *s.* a serpent-tamer, a charmer of serpents. For this purpose chiefly the serpents *gāngū* and *āber* are taken.

kādgata, *a.* skimmed.

kādugū, *s.* *membrum virile*: *tši kādugūbē*, foreskin.

kādugū, *s.* place behind any thing, rear; *e. g.* *kādugū nemni-bēn kúlugū mbétsi*, there is a lake behind my house; *ámteę ngāsō meiga kādugun tságei*, all his people followed the king in the rear.

kādui, *s.* tail, (used only of horses, mules, asses and giraffes).

kāduiwa, *a.* having a fine long tail.

káfāná, or *ngúdō káfāná berínōa*, a wild duck. with a large fleshy protuberance on the head.

kájár, *s.* a yellow bird, a little larger than a sparrow. It has become proverbial for its chattering; *e. g.* one says: *kām neméwa kájarýei*, a person talks like a *kájár*.

káji, *s.* a kind of soft wood, used in lighting fires, by being rubbed with a hard piece of other wood.

káfi, *s.* locust. There are various kinds of them, as:

káfi káman, or *káfi kámanwa*, the locusts which come in such swarms as to darken the sun in their flight.

káfi kéti kéndermu, *i. e.* green cotton locusts. They are striped, large, but few in number, and live on the green cotton-plant; hence their name.

káfi dífū, dark-coloured locusts, coming in the cold season, at evening, and always leaving again on the following morning, a few hours after sunrise.

káfi lagará, or *lagerá*, a large kind of speckled locusts.

káfi súgundō, or *sugúndōrán*, a large kind of beautifully speckled locusts.

káfi kéti súguma, green locusts, living in the grass which is called *súgu*. They have two feelers not quite an inch long, six legs, four of which are one, and the two others two inches long. Their head is half an inch, and their body two inches long and as thin as a quill.

káfi kasášima, white locusts which feed on the leaves of the *kásaši*-tree.

káfi, or *káfi kanígibē*, *s.* the cross-piece of a bow.

káfia, *s.* shade, a shadowy place: *káfia rónigin*, I cast a shadow.

káfīawa, *a.* shady, shadowy.

káfīma, *s.* an archer, a bow-man.

káfūgu, *a.* short, small, little.

káfugúngin, *v.* I become little, small.

kágá, *s.* grandfather, grandmother; also: one's husband's or wife's father and mother, or grandfather and grandmother.

kágāfu, *a.* stupid: *kágāfu póleg*, very stupid.

kágalla, *s.* (comp. *sányá*), rank, office, used only of the following public offices: *neigam*, *yévi* or *neṃyévi*, *púgū* or *neṃ-*

fūgū, galādī, ɲemtsárma, bágāri, nátsal, nārtšino, ɲemmeínta, gére or *ɲemgére, nógana, bēlu* or *ɲembēla.*

kágalmū, s. garlic.

kágē, mine. see Gram. §. 35 &c.

kágel, s. anvil.

kágelma, s. smith, blacksmith.

kágelmánjin, v. I become a smith.

kágellám, s. workshop of a smith, smithy.

kágem, s. pelican.

kágū, s. twin.

kágūma, s. a woman who has given birth to twins.

kágū, s. coldness, frost; *e. g. bɲemtsia kágū mbétsi,* when it is winter, there is frost; *kágū sétei,* I have caught a cold, *lit.* cold has caught me.

kágūa, a. cold, not used of water or food, but merely of the state of the atmosphere and its effect on living beings; *e. g. wu kágūa,* I am cold, I feel cold.

kaíga, see: kéiga.

kákāde, s. paper on which nothing is written, comp. *tágardá.*

kákāra, s. a rough kind of millet, often called "kuskus."

kákārawa, a. full of kuskus, containing much kuskus.

kal, s. joint (used of the joints of human members, and certain plants, as Indian corn, sugar cane &c.); also: the part between two joints.

kal, s. exactness, correctness.

kal, a. alike, identical, the same: *gésgā Bétōa péwa kal,* the Beto-tree and a cow are the same.

kaláfia, or probably better kalláfia, comp. láfia, s. health, happiness, prosperity; *e. g. wu kaláfiani mbétsi,* I am well.

kaláfia, a. 1) well, happy, prosperous; *e. g. ši kaláfia,* he is well.

2) good-natured, harmless, inoffensive; *e. g. ndūsō kádī Gángū nótsāna, ši kaláfia,* any one knows that the Gangu serpent is inoffensive.

kalāfiāwa, a. healthy, salubrious; *e. g. lárde kaláfīāwa,* a healthy country.

kaláfū, s. a tanned hide, leather.

kalājūma, *s.* a tanner.

kalājūmāṅgin, *v.* I become a tanner.

kālāla, *s.* noise, sound, cry; *e. g.* *kālāla pīṅgin* or *gōṅgin*, I make a noise.

kālalāma, *s.* one who makes much noise, a noisy person.

kālalāṅgin, *v.* I make a noise.

kālalāwa, *a.* noisy; *e. g.* *nā kālalāwa*, a noisy place.

kalāli, *a.* meek: *kalāli lās*, very meek.

kālāṅgin, *v.* 1) I direct, I point.

2) I turn, I turn back.

3) I turn inside out, or bottom up.

Conj. III., I turn myself, I return, I am converted.

kālasēṅgin, *v.* (*ṣi kālašṣin*) I pound, mash.

kālē, *s.* shyness of a horse: *per kālē tūṣṣin*, the horse shies.

kaleinā, *s.* leech, blood-sucker.

kaleināwa, *a.* containing leeches; *e. g.* *kōmodūgu kaleināwa*, a lake with leeches in it.

kālēwa, *a.* shy: *per kālēwa*, a shy horse.

kāḷem, *s.* abdomen, bowels, intestines; *e. g.* *kāḷem kūra*, the colon or rectum; *kārgun kāḷem kāsōbē*, *lit.* medicine of the bowels' running, *i. e.* aperient medicine; *kārgun kāḷem kērtēbē*, medicine to counteract looseness of bowels, a purgative.

kāḷemma or *kāḷemwa*, *s.* one having a bowel-complaint, esp. looseness of bowels.

kalgājū, *s.* muslin, fine white baft.

kālgata, *a.* 1) broken, crushed.

2) hatched.

kālgō, *i. q.* *kārei*, *s.* utensils, vessels, instruments, apparatus: *kālgō kūrām*, agricultural implements; *kālgō krīgerām*, war-instruments.

kālgun and *kūlgun*, *s.* black mud, or clay: *kālgun ḡēbē*, potter's clay.

kālgunwa, *a.* muddy, clayey.

kalgūtan, *s.* cotton.

kalgūtanma, *s.* trader in cotton.

kalgūtanwa, *a.* full of cotton, containing much cotton.

káli, *s.* or *káli bálbalō*, a white bird of the stork kind, but much smaller than a stork, also called *ngúdō kénāma*, *i. e.* calf-bird. In Sierra Leone it is called "cow-bird," from its habit of following the cattle on the field, to pick up their ticks.

káli, *s.* pus, the whitish, watery matter of a sore.

káli, *s.* chaff.

káliā, *s.* a male slave. (comp. *kír*.)

káliāma, *s.* the owner of male slaves.

káliāngin, *v.* I become a slave, I make one a slave.

kálijī, *s.* or *kálijī bēogōbē*, the handle of an axe.

kálijū, *s.* smell, scent; *e. g.* *áyō kálijūntse pángin*, I smell something.

káligimō, *s.* dromedary, camel; *káligimō kútuṅgā*, camel. The latter is smaller than the former, and more calculated to carry burdens, but not so swift.

káligimōma, *s.* the owner of camels.

káligimōwa, *a.* full of camels, or possessing many camels.

káligī, *s.* 1) thorn, prick; *e. g.* *káligī gésgābē*, the thorn of a tree; *káligī wúgā sébui*, I have caught a thorn:

2) sting; *e. g.* *káligī kúli kumágenbē*, the sting of a bee; *káligī kuntánābē*, the sting of a musquito; *káligī kádībē*, the sting of a serpent.

káligīwa, *a.* thorny, prickly.

káliram, *s.* the place where the chaff is separated from millet, and where consequently much chaff is strown about.

kálisunō, *s.* 1) pulse: *wu kálisunō kéreṅgin*, I feel the pulse.

2) the soft part on the crown of an infant's head.

kálisunōrám, *s.* that part on the crown of the head which is soft in infancy.

káliwa, *a.* containing pus, or matter; *e. g.* *túnū káliwu*, a sore, containing pus.

káliwa, *a.* having much chaff, chaffy.

kállin, or *kállō*, *adv.* exactly so, alike; *e. g.* *állu ndúsō kállō alákkonō*, God has created all alike.

kálìgin, *v.* I drive back. Conj. II., I drive any thing back to or for any one.

- kálugin*, *v.* 1) I break, knock open. (said of eggs, nuts etc.)
 2) to hatch; *e. g.* *kúqui ñgepal káltšin*, a fowl hatches eggs.
- kálū*, *s.* 1) leaf of plants;
 2) soup, gravy, the Negro's so-called palawer-souce (made of a great variety of herbs and tree-leaves, with boiled meat or fish and palm-oil.): *kálū déugin*, I cook a soup.
- kálūa*, *a.* full of leaves, having a rich foliage.
- kálugō*, *s.* instrument, implement, thing; *e. g.* *kálugō krígebē*, war-instruments; *kálugō kílōbē*, agricultural implements; *kálugō némbē*, things belonging to a house, furniture.
- kálugū* or *kálgū*, *s.* shirt, a loose outer garment like a shirt, a cloak. It sometimes more closely resembles a common shirt, sometimes a surplice. — *kálugū krígebē*, a shirt of mail, a corselet.
- kálugūa*, *a.* having or containing shirts.
- káluguáugin*, *v.* I shall become provided with shirts.
- kálugūma*, *s.* a trader in shirts.
- kálon*, *s.* (in Digoa: *kólon*) *i. q.* *kátšin*, grass.
- kām*, *s.* (Perhaps from 𐎀𐎎 , the great ancestor of the Negroes, as 𐎀𐎎 = "Adam" and "man".) 1) a man, a person, an individual; *pl.* *ām* or *hām*, people.
 2) a relative; *e. g.* *sóbānūte kámmi*, my friend is a relative of mine. *kām kámma*, a non-relative, a stranger.
- káma*, *s.* (perhaps better *kámma*) companion, comrade, associate, fellow, friend.
- káma*, *s.* one who knows to fight well with a stick.
- kamágen*, *s.* honey.
- kámagī*, *s.* or *kábagī*, a nicely ornamented calabash, with a cover, about one foot in width.
- kámagīma*, *s.* the maker of such calabashes.
- káman*, see *káfī*.
- kamáugin*, *v.* (*šī kamáttšin*) I mash with the hand, knead.
- kamáun* or *kamáun*, sometimes *kamágun*, *s.* elephant; — *tímī kamáunibē*, or: *yéli kamáunbē*, ivory.
- kamáunma*, *s.* a hunter of elephants.
- kamáunwa*, *a.* full of elephants, containing many elephants; *e. g.* *káragū kamáunwa*, a forest abounding in elephants.

kāmbā, *s.* one who has lost his partner in life; -- *kāmū kāmbā*, a widow; *kōā kāmbā*, a widower.

kambāngin, *v.* I become a widow or a widower.

kāmbē, (now united into one word, but originally = *kām*, person, and *bē*, free) *a.* a free man, free, liberated.

kāmbē or *neṃkāmbē*, *s.* freedom, liberty: *wu nigā kāmbērō ko-lōṅṅskin*, I let thee go free, liberate thee, set thee free.

kāmbēngin, *v.* 1) I become free, gain my personal liberty.

2) I make free, liberate.

Conj. III. I become free. Conj. IV. I make free, liberate, I set free.

kambēlatē, *s.* shoulder.

kāmgata, *a.* cut, decided, fixed, appointed.

kāmgin, *v.* (*ši kāmtšin*, rarely *káptšin*) 1) I cut, cut through, cut in pieces; *e. g.* *dā kāmgin*, I cut up meat; *gēsḡā kāmgin*, I cut a tree.

2) I decide (NB "decide" is derived from *carlo*), I settle; *e. g.* *kāmpigī tátōa kām 'dībē pērō kāmgonō*, the girl decided the dispute between the two boys.

3) I fix, appoint; *e. g.* *sárte kāmgin kéndērō*, I fix a time for coming.

4) I overtake another on a different way, so as to meet him from before; also *fūgū kāmgin*, *id.*

Conj. III., I cut myself, I am cut; *e. g.* *kārgeni kāmṭī*, I have lost my courage and hope, I am sad, disconsolate.

kāmgin, *v.* I turn or become a person.

kāmma, *a.* belonging to, or referring to a person.

kām kāmma, a person belonging to another and not your own family, a non-relative.

gēsḡā kāmma, a tree owned by somebody; *nigūdō kām-ma*, a bird belonging to some one.

kāmpeli, *s.* 1) flower, blossom: *kāmpeli gēsḡābē*, the blossoms of a tree.

2) wrestling: *kāmpeli mólteskin*, I wrestle; *kāmpelirō lēngin*, I go to a wrestling party.

kāmpelīmu, *s.* a wrestler.

kāmpelimāngin, *v.* I become a wrestler.

kámpelírám, *s.* place for wrestling.

kámpoi, *a.* light, not heavy, comp. *teláá*.

kámpoíwa, *a.* having any thing light, or fit for swift movement; *e. g.* *bū* or *ši kámpoíwa*, alert, smart, quick, fast; *kárye kámpoíwa*, rash, exciteable, foolhardy.

kámpū and *kámpūa*, *a.* blind; *e. g.* *kámū kámpū* or *kámū kámpūa*, a blind woman.

kámpū, *s.* a blind person; *e. g.* *kámpū kām dége ísei*, four blind persons came.

kampáúgin, *v.* I become blind.

kámū, *s.* 1) woman.

2) wife (comp. the Germ. Weib) *i. q.* *kámū nigábē*; *e. g.* *ši kir kámurō tsédin*, he makes female slaves his wives: *pérōga kámurō yiskin*, I give a daughter in marriage: *kámū dískin*, I marry a wife, *e. g.* *ši kámū gadé tsédī*, he has taken another wife.

3) *kámū kúra*, secundine, afterbirth: not used of animals, see *kátō*.

kámūa, *a.* having a wife, being married.

kámūma, *s.* one who is too fond of women.

kánadi, *s.* 1) meekness, patience: *e. g.* *wu kánadi góúgin*, I exercise patience.

2) peace, consolation, comfort.

kanadígin, *v.* I am tranquil, appeased, consoled, quiet, meek: *kámūmō kanadígin*, I bear patiently with any one.

kánadiwa, *a.* meek, patient, gentle, quiet.

kánām, *s.* teremite. There are different kinds, as — 1) *kánām tšérma*, a small kind of teremites, which make no hills, and come out of the ground only by night. When any one comes near them, they make a loud noise, which the Natives imitate by “*tšer*”.

2) *kánām kírnī*, the small white teremites, which make black hills, one or two feet high and surmounted by a roof.

3) *kánām gálgalma*, the large brownish teremites, which make red hills of a great size, sometimes as large as a small house.

- 4) *kánām leivābē*, a kind of red teremites, fond of consuming dead bodies in the grave (*leira*).
- 5) *kánām dzúdzū*, winged teremites, a transformation of the “*gálgulma*”, which fly about in vast numbers in rainy-season-nights: when fried, they are much relished by the natives.

kándañ, *s.* 1) nail, *e. g.* *kándañ súbē*, an iron-nail; *kándañ leimābē*, a tent-peg.

- 2) especially a sharp pointed pole, rammed into the bottom of the pit called *márbā*, to go through the body of animals which fall into it.

kandira, *s.* a hunter.

kundirāngin. *v.* I become a hunter.

kandirāram, *s.* place where hunters are used to go for game.

kándulī, *s.* 1) hair: *kándulī kā tšībē*, mustache; *kándulī kériugin*, I plait hair.

- 2) feather, the plume of birds, *i. q.* *téktigī*.

kándulō, *s.* the excrements of cows, bulls and oxen; *pē kándulō kolótsin*, a cow makes dung.

kándulōram. *s.* dung-hole, dung-pit.

kángin, (*šī káttšin*), *v.* I skim, take from the surface by drawing off.

kánī, *s.* goat.

kaníamō, *s.* bullock: *kaníamō mbélan* or *kaníamō bátsirī*, a bull: *kaníamō lapterám*, an ox of burden.

kaníamōma, *s.* the owner of bullocks.

kánnu or *kánu*, *s.* 1) fire: *e. g.* *kánnu jūugin*, I light a fire: *ngimō kánnu yákéskin*, I set a house on fire: *kánnu-šoua*, a lamp.

- 2) hell-fire, hell.

kánnūa. *a.* warmed, heated by fire, warm, hot: *e. g.* *nikí kánnūan túltšin*, he washes with warm water.

kánnuāngin, *v.* I become warm or hot. Conj. IV., I warm, I make warm.

kánnūrám, *s.* fire-place, hearth.

kantána, *s.* mosquito.

kantánāwa, *a.* full of mosquitos.

kantárgī, *s.* a pad or bolster, stuffed with grass, and laid on the back of camels, instead of a saddle or before a load is put on. comp. *āntélesge* and *púrūdu*.

kantegálijī or *kantegálibī*, *s.* kidney.

kántī, *s.* the inner part of the thigh, which is turned towards the horse in riding.

kántsa, *s.* drink, beverage, whatever is drunk.

kāntsūgū, *s.* hip, haunch.

kāntsūgūma, *s.* a wrestler who takes hold of one's hips.

kántšī, *s.* smoke.

kántšūa, *a.* smoky, emitting smoke, full of smoke.

kánūwa, *s.* indifference, coldness of manners, dislike.

kanuawári, *s.* hatred, enmity.

kaṅgádī, *s.* 1) horn; *e. g.* *kaṅgálibī pēbē*, cow-horn;

2) feeler; *e. g.* *kaṅgádī kúlibē*, feeler of an insect; *kaṅgádī kókodōbē*, feeler of a snail.

kaṅgádīma, *s.* a corneter, one who blows a horn.

kaṅgádīwa, *a.* having a horn, horned: *pē kaṅgádīwa*, horned cattle.

káṅgal, *s.* milk for about two or three days after giving birth, before it has obtained its usual nature and appearance. The word is used of human and animal milk.

káṅgalei, *s.* the stick or stalk of guinea-corn, very marrowy and sweet, hence chewed by the natives when green.

káṅgar, *s.* the string of a bow; also: *káṅgar káfi kaṅgibē*, id.

káṅgaramī, *s.* race, horse-race; *nā káṅgaramībē*, race-course.

káṅgaramīma, *a.* racer, one who contends in a race.

káṅgaramīram, *s.* race-course.

káṅgaramūwa, *a.* used for racing; *e. g.* *pē kaṅgaramūwa*, a race-horse.

káṅgē, *s.* fever; *e. g.* *káṅgē wúga sētāna*, I have fever.

káṅgin, *v.* I turn, put on the other side, *e. g.* *wu weina káṅgin*, I turn a pancake.

káṅgin, *v.* I escape; *e. g.* *wu kármun* or *kármurō káṅgī*, I escaped from death. Conj. iv. I rescue, deliver, cause to escape.

- kāṅgēma*, *s.* one who has a predisposition to fever, or often suffers from fever.
- kāṅgēwa*, *a.* feverish, sick of fever.
- kāṅgū*, *s.* wound; *e. g.* *kāṅgū kátsagābē*, a wound by a javelin; *kāṅgū káśagarbē*, a wound by a sword.
- kāṅgūa*, *a.* wounded.
- kāṅgulei*, *s.* a running away, flight; *e. g.* *wu kāṅgulei káśeskin*, I take to flight, I run away.
- kāṅguleima*, *s.* one who has run away, or fled, especially one who is given to flight; *e. g.* *kúlia kāṅguleima*, a run away slave.
- kápē*, *s.* desert, wilderness, arid tract, sterile region.
- kápetō*, *s.* the plant which bears the gourds used as *kímō*, *i. e.* calabashes.
- kápetōram*, *s.* place where *kápetō* is grown.
- kápēwu*, *a.* desert, arid, sterile.
- kárabā*, *s.* story, fable, tale, narration, narrative; *wu kárabū neméngin* I relate a story.
- kárabūa*, *a.* knowing or containing many stories.
- kárabūma*, *s.* a story-teller.
- karáfi*, *s.* the hide of sheep or goats, with the wool or hair on.
- káragā*, *s.* wood, forest: *dā káragābē*, wild beasts.
- káragāma*, *s.* one who walks and lives in forests.
- káragāwa*, *a.* containing much forest; *e. g.* *lárde káragāwa*, a country abounding with forests.
- káram*, *s.* alligator, crocodile.
- kárama*, *s.* a wizard or witch, supposed to trouble especially infants and horses: *kóa kárama*, a wizard, *kámū kárama*, a witch.
- karamāngin*, *v.* I become a wizard or a witch.
- karamāwa*, *a.* referring to witchcraft; *bēla karamāwa*, a town in which witchcraft is practised.
- káramgin*, *v.* or: *tšínāde káramgin*, I strike fire.
- karámi*, *s.* one's younger brother or sister: *karámini pérō* my little sister; *karámini kéngalī*, my little brother.
- karámūwa*, *a.* having a younger sister or brother.
- káramma*, for *káramwa*, *a.* containing many alligators.

kárañ, a specific adverb, as *ndi kárañ*, only two.

karáñgin, *v.* I read; *e. g.* *wu kitábu karáñgin*. I read a book.

Conj. II., I read for one, especially at a funeral.

karátēma, *s.* a reader.

kárañge, *s.* nearness, near.

kárañgen, *adv.* near, nigh.

kárañgin, *v.* 1) I approach, come near.

2) to be almost enough, be nearly done, nearly over: *kátšim kám̄tse, kárañgányā, tš̄tse*, he cut grass: when it was nearly enough, he arose.

kárañtēma, *s.* one being near, a neighbour.

kárbī, *s.* a bucket for drawing water, made of leather.

kárbīma, *s.* a trader in leather-buckets.

karbīlō, *s.* a bucket for drawing out dirt from a well, made of a calabash.

karbīlōa, *a.* provided with a *karbīlō*.

kárbīma, *s. i. q. kándīru*, a hunter.

karbináñgin, *v.* I become a hunter.

kárē, *s.* dice, game at dice: *kárē p̄ñgin*, I throw dice, I play at dice.

kárei, *s.* load, burden, used only in reference to animals; *e. g. kárei kaligimōbē*, a camel's burden. comp. *kátkun*.

kárei, or *kareikarei*, *s.* 1) shell; *e. g. kárei ñgepaḷbē*, egg-shells; *kareikarei kumōbē*, pieces of a broken calabash.

2) vessel, implement, instrument *e. g. kárei kr̄igibē*, instruments of war; *kárei kúlōbē*, implements of husbandry; *kárei ñembē*, furniture; *kárei p̄erbē*, horse's harness.

kareikareima, *s.* one whose business it is to mend calabashes, a calabash-mender.

kareima, *s.* one who carries heavy loads.

kareirám, *s.* or *ketwa kareirám*, the large leather-bags or sacks which contain the loads of beasts of burden.

kárēma, *s.* one playing at dice, a gambler.

kárēre, *s.* spine: *kárēre ñgálōbē*, the fibre or filament of beans.

kárērewa, *a.* having a spine.

káraṣkin, *v.* 1) I mark by incision (*e. g.* a human body, a calabash.)

2) I vaccinate.

3) I beat: *wu gānga kāreskin*.

4) I beat, I hammer, *e. g. sū karfāfūnyā, gōtse, kāsagarō tsegāre*, when the iron is red-hot, he takes it and hammers it into a sword.

kārgata, *a.* torn, rent.

kāрге, *s.* heart.

kāрге gēreskin, *lit.* I tie my heart, or *kāрге tāsikin*, I hold my heart, *i. e.* I remain composed, quiet, I comfort myself.

kāрге kāmī, *lit.* the heart is cut, *i. e.* the courage is lost, one is frightened.

kāрге kētši, *lit.* the heart is sweet, pleasant, *i. e.* one is glad, pleased.

kāрге kāmbe bibīgin, I grieve, offend a person; *kāрге bibīti*, the heart is grieved, one is sad.

kāрге kibū, *lit.* a firm heart, *i. e.* courage.

kāрге ŋgala, *lit.* a good heart, *i. e.* benevolence, liberality, *e. g. kidā kāрге ŋgalābē*, a voluntary and cheerful work.

kāрге tsēlam, a black, *i. e.* a wicked heart.

kārgū, or *kārugū* or *kūrgū*, *s.* a back or double tooth, a grinder (used in regard to the teeth of men and animals), — *kārugūni tso* or *tsōtšīn*, my teeth ache.

kārgūa, *a.* courageous, bold, excitable.

kārgum, *s.* a buffalo or wild cow, with long horns, and living in large herds. Its flesh is considered unsavoury, but its hide valuable. Probably Captain Clapperton refers to this animal in his Travels p. 135, where he says: "the kari-gum is a species of antelope, of the largest size, as high as a full grown mule." Ali maintains that it is not a species of antelope, but a kind of cow.

kārgun, or *kārgun*, *s.* 1) medicine; *e. g. kārgun yēskin*, I drink medicine.

2) remedy, expedient, charm; *e. g. kārgun dāgelbē*, a specific against monkeys; *kārgun kāramabē*, a charm against witches.

kárgunma, *s.* a doctor, physician.

kárgunmáŋgŋn, *v.* I become a doctor.

kárvī, *s.* 1) cow-louse, tick.

2) vein.

3) the thin roots of a certain tree which are used in mending calabashes.

kárvīte, *a.* fine, beautiful, fair, excellent.

kárvīte, *i. q.* *neŋkárīte*, *s.* beauty, fairness, excellence.

kárvītaa, *a.* fine, beautiful; — *tígī kárvītaa*, corpulent, fat.

kármu, *s.* death; *e. g.* *kármu šīgā tsátī*, death has carried him off.

kármūma, *s.* one who is death-like, or about to die.

kárvŋin, *v.* is only used with *bēlem* or *pátay* and then means to prepare these kinds of gruel.

kárvŋin or *kárvŋskin*, *v.* 1) I tear, rend; *e. g.* *tátāte kálvugŋntse kárvšī*, the boy has torn his shirt.

2) to scratch, as with a claw; *e. g.* *dzádzirmā pērgānyin kām kárvšīn*, the leopard scratches one with his claws.

3) I separate, select, divide; *e. g.* *hānnémte ŋgāsōga kárvné! tsúvō búdubē gērvāné!* separate all thy people and hide them in the grass!

kárvēma, *s.* one who is in the habit of tearing, rending.

kárvū, *s.* a first-born child.

kárvūa, *s.* storm, tornado; — *kárvūa mímurīa*, a whirlwind.

kárvūwa, *a.* referring to, or having storms; — *kām kárvūwa*, a crazy man.

kárvumō, *s.* pestle, stick used for beating any thing in a mortar.

kárvumōu, *a.* provided with a pestle.

kárvumōma, *s.* dealer in pestles.

kasádvatu, *u.* consented, agreed.

kasádvata, *a.* washed, clean.

kásallu, *s.* the act of washing the whole body, the act of bathing.

kásallāram, *s.* washing-place, bathing-place.

kasálvŋin, *v.* I wash (*viz.* the human body, while alive, or horses, or camels, or mules); comp. *lāvŋin*, and *túlvŋin*.

kāsām, *s.* wind, breeze.

kāsāmma, or *kāsāmwa*, *a.* windy, breezy,

kāsāmrām, *s.* wind-hole, *i. e.* the opening through which the wind is allowed to blow into a house.

kasāngin (*ši kasāttšin*) *v.* 1) I agree, consent; *e. g.* *wu mánā-néngā* or *mánānémmō kasāngī*, I consent to thy word; *ál-layē kasāttšūa*, God willing, *D. v.*

2) I persevere.

Conj. III. in the *pl.*, to agree with one another, to be unanimous.

kāsaši, *s.* a certain forest-tree with a white bark and used by blacksmiths for making charcoal. The *Káfi Kasāšima*, or the *Kāsaši*-locusts take their name from this tree.

kasātu or *kasatte*, *n. a.* consent, agreement, understanding.

kasāttāma, *s.* one who easily yields, who is conciliatory.

kasēngin (*ši kāsšin*), *v.* 1) I draw, draw out, take out; *e. g.* *kanige kasēngin*, I take an arrow from the quiver.

2) I draw, draw tight, hold tight, I cord-string; — *sérde kasēngin*, I saddle a horse.

3) I wean, keep from the breast; *e. g.* *tātāni nqālī nli tsētūa kasēngin*, when my child is two years old, I shall wean it.

kāsekin, *v.* I run. Construed with the Dative, it can have a double meaning, *viz.* either to run to, or to run from, to flee: the former is generally the case, when it refers to a place, the latter when it refers to a person; *e. g.* *wu pátō sōbāniberō kasesgana*, I am running to my friend's house; *sāndi nqāsō kām tilōma kāmāntsurō tsegásēna bágō*, of all of them not one has fled from the other.

Conj. IV., I run after; *e. g.* *wólādi tsānuāntsurō tsegugāššin*, the servant runs after his master.

kāsgār, *s.* a rough broom, made of branches of wood, and used in cleaning a farm for plantation.

kāsgārma, *s.* one who makes such brooms for sale.

kasgāši, *s.* 1) bark; *e. g.* *kasgāši gēsgābē*;

2) scale; *e. g.* *kasgāši būnibē* or *kārambē*.

kasgāšūva, *a.* 1) provided with bark.

2) scaled, scaly.

kásġim or *kásġimma*, *s.*, *i. q.* *kúrāma* or *kúŋganāma*, a diviner, fore-teller, prognosticator, augur, soothsayer.

kásō, *n. a.* of *kásęskin*, the act of running.

kásōma, *s.* a runner, one who can run well.

kásōram, *s.* place where boys practise running.

kásū, *s.* 1) a loan, a trust: *wu kásū* or *kásūrō góŋġin*, I take a loan, I borrow; *wu kásū yískin*, or *wu ágō kásūrō yískin*, I lend any thing.

2) a debt: *wu kásū rąmbúskin*, I pay a debt; *kásū állabē rąmbúskin*, I die.

kásūa, or *kásūwa*, sometimes *kásōa*, *s.* illness, sickness, disease.

kásūāma, *s.* one who is often sick, a sickly person.

kasuáŋġin, or *kasuawáŋġin*, *v.* I become sick.

kásuāwa, *a.* sick.

kásugū, *s.* market.

kásugūa, *a.* provided with a market; *e. g.* *bęlu kásugūa*.

kásugūma, *s.* one who is in the habit of going to market for the purpose of buying or selling.

kásugūrám, *s.* market-toll.

kásūma, *s.* one who has lent, a creditor.

kásūwa, *s.* one who has borrowed, a debtor.

kásunī, *s.* 1) seed; *e. g.* *wu kásunī náteskin*, I plant seed.

(NB. the Bornuese never sow it.)

2) offspring; also *kásunī kámma*, *id.*, *comp.* 𐤀𐤃𐤍

kásunīma, *s.* an owner of seed.

kásunīwa, *a.* seedy, containing seed.

kásutū, *s.* laughter: *kásutū góŋġin*, I begin to laugh; *kásutū dískin*, I laugh.

kásutūmá, *s.* one who laughs too much.

kásutúŋġin, *v.* I deride, laugh at, *c.* Acc.

kásutūa, *a.* laughing, especially laughing too much.

kášagar, *s.* sword. — *kášagar kęrmeibę*, or *tsúlkapar*, is a huge sword, said to be handed down from the first Muhammadan war. It is in the possession of the king and constitutes one of his insignia. Its presence in a battle insures victory; but on account of its weight it must be carried on the back of a camel.

kášagarma, *s.* a dealer in swords.

kášagarwa, *a.* abounding in swords.

káši, *s.* the provisions taken for a journey: *káši kómbubē*, food taken for a journey; *káši ikíbē*, water carried along on a journey.

kašigana, *s.* lady, mistress. This is a more respectable name than *kámū*.

kášim, *s.* or *kášim balgátšibē*, the water-spring at the bottom of the well called *balgátšī*. comp. *kádam*.

kášimma, *a.* (for *kášimwa*), having, containing a spring, or fountain, especially a good, rich one. This word is only used in connexion with *balgátšī*.

kášīrám, *s.* or *ngérge kášīrám*, the bag used for carrying provisions on a journey.

kášūwa or *kášyūa*, *a.* provided with eatables or drinkables for a journey.

kátan, *s.* 1) an awl: *kátan súnomábē*, a shoemaker's awl.

2) a fork.

kátanma, *s.* saddler.

kátanwa, *a.* provided with an awl.

kátapar, *s.* pigeon, see *ngígī*.

kátē, *s.* 1) midst, interval, space interposed; *e. g.* *némnyūa nem sóbānībēwa kátēntsa nem tilō mbéšī*, there is one house between mine and my friend's.

2) mutual relation, connexion, terms between two parties: *šyūa mei Bornībēwa kátēntsa kéšī*, he and the king of Bornu were on good terms; *kátēntsa kūtū*, they are on bad terms, are out with each other.

kāti, *s.* dirt, earth; soil, land, clay.

kátigī, *s.* skin, hide, when taken off from the flesh, leather.

kátigīma, *s.* a shoemaker, or saddler.

kátigīwa, *a.* leathern.

kátīngin, *v.* I become earth, I turn into earth.

kátīwa, *a.* dirty, earthly.

kátkun, *s.* or *kádgun*, (probably from "gónḡin," viz. as much as one can "take") load; *e. g.* *kátkunni šē!* give me my

load; *kátkunni tséteni*, it is not yet a load for me. It is used only of loads carried by men; comp. *kárci*.

kátkunna, *s.* one able to bear heavy loads.

kátō, *s.* secundine, afterbirth; used only of animals.

kátōa, *a.* containing the afterbirth.

kátō, *s.* strength, robustness (used only of animals.)

kátō and *kátōa*, *a.* strong, bony, robust.

kátsāga, *s.* spear, javelin of any kind: *wu kátsāga dzádzirmārō kológeskī*, I speared the leopard.

kátsāga nkíbē, wave (so called from its being dangerous to human life) *e. g.* *kómodūgu átē kátsagúntse tso*, the sea is rough.

kátsāga šimulōgubē, a star shoot, a falling star: *šimulōgu kátsāga kolótsegena*, a star is shooting.

kátsagāma, *s.* one who has to follow his master close by in war, and to keep the various kinds of war-instruments ready for his use.

kátsalla, *s.* 1) the magistrate of a small district of about two or three towns.

2) a military officer.

kátsamū, *s.* clothes, apparel.

kátsā, or *kátšiā*, *s.* circumcision. The *neṃ kátsābē* or the house of circumcision, is a particular house, in every town, where this operation is performed and where the boys remain three weeks, till they are fully recovered.

kátsāgata, or *kátsiāgata*, *a.* circumcised.

kátsāma, or *kátsiāma*, *a.* having to do with circumcision: *kōu kátsāma*, or *diḡētši kátsāma*, a man whose office it is to perform circumcision, in the fifth, seventh, ninth, eleventh or thirteenth year of boys, and to tattoo the national and family marks in the skin of infants, about two weeks after their birth.

kátsāngin, or *kátsiāngin*, *v.* I circumcise.

kátši, *s.* 1) guinea-fowl.

2) check, *i. e.* cloth woven in little squares of different colours, similar, in appearance, to a guinea-fowl; *kátši kámé* or

kátšī kamēbē, check with red and white squares; *kátšī tsélam*, or *tsélam bē*, check with black or blue and white squares.
kátšim, *s.* 1) grass: *kátšim pertéskin*, I cut grass with a sickle;
kátšim ngámdē, hay.

2) plants or herbs in general.

kátšima, *s.* one who makes it his business to catch guinea-fowls.

kátšimma, *s.* one who makes it his business to cut grass for sale.

kátšimma, for *kátšimwa*, *a.* grassy, full of grass.

kátširi, *s.* evening or afternoon.

kátširíngin, sometimes *kátširínjin*, *v.* only third pers.: *e. g. dínā kátširítši*, it is evening, or afternoon.

kátugū, *s.* 1) a lie; *e. g. kátugū kámštšín*, he cuts *i. e.* he frames a lie, he lies.

2) a vision; *e. g. kúrumayē kátugūntšə kirúnyā*, the diviner having seen his vision.

kátugūa, *a.* lying, telling lies.

kátugūma, *s.* 1) a liar.

2) a charmer, a sorcerer.

kátunō, *s.* embassy, message, errand.

kátunōma, *s.* messenger.

kau, *s.* sun; — (comp. *kéngal*); *kau dábūtši*, or: *dínā kau dábū tséti*, the sun is in the middle, *i. e.* it is noon.

kaiwa, *a.* sunny, light; *e. g. dínā kaiwa*, day-time, day.

káwa, or *koúa*, *s.* goose.

káwa, *a.* having or holding a stick.

káyégáta, *a.* fried.

káyēngin, *v.* I fry.

kaiúdō, *s.* vapour, steam.

kaiúdōa, *a.* raporous.

kádeg, see *kédeg*.

kálā, *s.* 1) head.

kálāni pándəskī, *lit.* I have received my head, *i. e.* I have escaped safely, I have been delivered. This expression is used especially in regard to the delivery of a woman in childbirth, but also in regard to any other deliverance.

kālāni rūskin, lit. I see my head, *i. e.* I consider, reflect, deliberate.

kālāni fārin gōṅgin, lit. I lift up my head, *i. e.* I am highly pleased.

kālā kām̄bēlan dāṅgī, lit. I stand on a person's head, *i. e.* I surpass him.

kālā kām̄bē māskin, lit. I take out a person's head, *i. e.* I save, deliver, rescue him.

alla kām̄mō kālāntṣe tšin, lit. God gives a person his head, *i. e.* he saves, delivers, rescues him. This expression is used in reference to a recovery from illness, the safe return from battle &c.; if used of a woman, it generally means that she has got safely through her confinement.

kālā kām̄bē gōṅgin, lit. I hold a person's head, *i. e.* I protect, help, support him against others.

kālā kām̄bē dēr̄tšin, lit. a person's head turns, *i. e.* he is giddy.

2) top, summit, surface; *e. g.* *kālā gēs̄gābē*, the top of a tree; *kālā algāmabē*, an ear of corn.

kālā kāsagarbē, the handle of a sword.

kālā dīniābē, the surface of the earth; *e. g.* *kālā dīniābēn*, upon the earth; *wu kālā dīniābēn kwōya*, if I shall be alive.

kālāgō, *s.* a female kid.

kālāindō, *s.* play, caress: *kālāindō dīskin*, I play, I fondle; *kālāindorō manāṅgin*, I jest, I speak jokingly.

kālāindōa, *a.* playful.

kālāindōrām, *s.* a place for playing, a play-ground.

kālā-keḷē, *s.* turban, consisting of a white cloth tied round the head: *wu kālākālē keḷēṅgin*, I tie such a cloth round my head, I put on a turban.

kālā-keḷēwa, *a.* having or wearing a turban.

kālām, *a.* 1) insipid, tasteless: *kālām sālag*, very insipid.

2) fresh, sweet: *nikī kālām*, fresh or sweet water, as opposed to salt-water.

kālāma, *s.* a person who is used to carry any thing on his head.
kālāram, *s.* or *tsānei kālāram*, a turban worn by the wealthier class of women.

kālāwa, *a.* having a head, especially a good head: intelligent, wise, clever.

kalládō, *s.* a felon, a villain, a vile, wicked person.

kalláfia, see *kaláfia*.

kamágen, see *kemágen*.

kamár or *kemár* *s.* courage, bravery: *wu kamár táskin*, I take courage.

kamárīma, *s.* a rhinoceros.

kamárma, *a.* courageous, brave.

kamárngin, *v.* I remain cool, composed, I show courage. I am courageous.

kamárwa, *a.* courageous, brave.

kamarwángin, *v.* I become courageous.

kamáten or *kemáten*, *s.* liver.

kamáun, *s.* elephant, see *kamáun*.

kamé, or *kemé*, *a.* red, yellow, brown: *kamē tšit*, very red.

kamemāge, *a.* dumb.

kaméngin, *v.* I become red.

kamérsō, see *kemérsō*.

kammérsi, *s.* trust, confidence.

kānā, *s.* famine: *kānā lókte*, time of famine (comp. Germ. *theure Zeit*, = dearth). Famines being of frequent occurrence, the Bornuese distinguish them by peculiar appellations, *e. g.* they called one which happened about 1792 "*kānā ngi-rārám*," another, about 1808, "*kānā ngēséngskī*."

kanára, *s.* and *a.* one giving milk. It is used only of women, cows, camels, sheep and goats; *e. g.* *pē kanára*, a cow, giving milk.

kanásin, *s.* dream: *kanásin našingin*, I have a dream.

kānāwa, *a.* hungry.

kāndegei, *s.* court, a place near the king's residence, where councils are held and disputes settled: *sāndi kāndegei ga-nātsāna*, they hold a court.

kāndegeiwa, *a.* having or containing a court; *e. g.* *yim kāndegeiwa*, court-day.

kāndēli, *s.* a jealous person.

kāndēli, *a.* jealous.

kāndēlīngin, *v.* I am jealous; *e. g.* *ši kāmūntsurō kāndēlītšin*, he is jealous of his wife.

kāndeskin, *v.* I bind any thing on my back for the purpose of carrying it. This word is used especially of women tying their children on their back with a cloth, instead of carrying them in their arms.

kāndōma, *s.* a female carrying a child on her back.

kāndubū, *s.* joint (*viz.* of the limbs of men and animals.)

kāndubūa, *a.* having joints.

kāndubūrām, *s.* that part of a limb where there is a joint.

kānege, *s.* vale, valley, abyss.

kānēm, *s.* sleep: *kānēm lēngin*, I go to sleep; *kānēm kām gōtšin*, sleep seizes one.

kānēmma, for *kānēmwa*, *a.* sleepy, drowsy.

kāntige, or *kāntāge*, or *kenīge*, *s.* arrow: *kāntige bēlūwa*, a poisoned arrow; *bēli kāntigibē*, arrow-poison; *kāntigen tsāngin*, I shoot an arrow; *kāfi kāntigibē*, a bow; *pātō kāntigibē*, a quiver.

kāntigema, *s.* an archer, bowman.

kāntigemāngin, *v.* I become an archer.

kāntā, *n.* the act of catching, capture; *e. g.* *kāntā būnibē*, fishing.

kāntāge, *s.* 1) new-moon, moon.

2) month.

3) menses, menstruation; *e. g.* *kāmūga kāntāgiyē tsētei*, a woman is unwell.

The names of the twelve months are Arabic and are thus pronounced by the Kanuris:

1) *Ātši*, about October. This is their *leia* or Easter.

2) *Māram*, November. This is *tsurōmbulō*.

3) *Šāfer*, December.

4) *Lafelōūal*, or *Lābillōūal*, January. This is *tsāyam*.

5) *Lafelāyer*, or *Lābillāyer*, February.

- 6) *Wótsimadalóual*, March.
- 7) *Wótsimadaláyer*, April.
- 8) *Rádzab*, May.
- 9) *Sabán*, June.
- 10) *Ármalán*, July. This is the *ásām*, or fast.
- 11) *Sóual*, August.
- 12) *Káde*, September.

These being lunar months, the seasons of the year do not always begin in the same month. However, *bínem*, or the cold season, frequently falls on *Átši*; *némbē*, or the dry season, on *Lafelóual*; *diblijū*, or the hot season, on *Wótsimadalóual*; *néngalī*, or the rainy season, on *Rádzab*, *Sabán*, or *Ármalán*. The proper spring, or *bígēlā*, when plants begin to grow, is in *Ármalán* and *Sóual*.

kantágema, *s.* an astrologer.

kantámū, *s.* a native of any place, *e. g.* *kantámū Bórñubē*, a native of Bornu.

kantsā, see *kéntsā*.

kàngabál, *s.* or *kàngabál kúguibē*, fowl-dung.

kàngal, see *kéngal*.

kàngar, *s.* a certain prickly tree the fruit of which is used in tanning.

kàngarma, *s.* a dealer in the fruit of the *kàngar*-tree.

kàngése, *s.* a louse.

kàngúfū, or *kàngéfū*, *s.* a species of very larg black ants, which carry so much provision into their nests, that people search after them, in time of famine, in order to profit by the industry and providence of these creatures.

kárāngin, (*ši kárāttšin*) *v.* I whet, sharpen.

kárāttēma, *s.*, one who whets or sharpens.

kárātterám, *s.* or *dártō kárātterám*, a file.

karrágō, *s. i. q.* *kerrágō*, which see.

keám, *s.* milk: *keám kalám*, fresh, sweet milk; *keám kéndermū*, sour milk; *keám ngógi*, or merely *ngógi*, butter-milk, *i. e.* the milk that remains after making butter; *wu keám géndeskin*, or *wu keám lándeskin*, I churn, I make butter;

keámnyin kámgin, I wean, c. Acc.; e. g. *wu táta keámnyin kámgi*, I have weaned the child; *keámnyin kám̄tā*, the act of weaning.

keámma, s. one who has milk.

keámwa, a. milky, having much milk.

kēára, a. black (used only of horses, asses, and goats): *per kēára*, a black horse (in Germ. Rapp).

keári, s. an old man.

keāringin, v. I become an old man.

keésa, i. q. *késa*.

kēésa, a. yellow, brown.

kégara or *kégara*, s. a heavy storm, a tempest, tornado, covering the whole sky with clouds and often accompanied by hail-stones, comp. *tsúbū*.

kégarāwa, a. stormy; e. g. *dínā kégarāwa*, it is stormy weather.

kégeskin, v. I divide, distribute: *ngō woinátē, tátoānēnmō kége!* behold these cakes, distribute them among thy children!

kégō, n. a. distribution.

kégōma, s. one who distributes.

keḷe, s. grease, fat.

keiga, rarely *kaiga*, s. a song: *wu keiga yéigin*, I sing (done only by young people and not considered becoming).

keigamá, s. a singer.

keigamma or *keigama*, s. Generalissimo, Commander in chief, captain. He is at the head of the whole army and comes next to the king in rank.

keigammāngin, v. I become a Commander.

keigammāwa, a. referring to, or provided with, a Commander.

keimē, s. shadow, ghost, spirit, things seen in a dream.

keimēwa, a. casting a shadow, having a shadow.

keinō, s. stench, stink, bad smell: *wu keinō pāngin*, I smell a stench.

keinōa, a. stinking, emitting a bad smell.

keise, s. fat: *keise gádubē*, lard; *keise pēbē*, or *dímibē* &c., tallow.

keisēmu, s. a dealer in grease or tallow, a Chandler.

keisūa, a. fat, greasy.

keiwa, *s.* a large bag of leather made of the whole or half of the hide of a cow, two of which are fastened together and slung across the back of beasts of burden (as camels, buffaloes, and asses) to carry loads in.

keiwāma, *s.* maker and seller of large bags.

kékēno, *s.* (from *kéngin*) a little hole, dug in the sand, in order to get water.

kékenōa, *a.* provided with waterholes, full of waterholes.

kékēnōma, *s.* one who makes such waterholes.

kémi, *s.* fellow-wife. (title which wives of the same husband give to each other in polygamy.)

kémīwa, *a.* having a fellow-wife.

kéngin, *v.* I draw (especially aside), I remove, as with the open hand, or a shovel, or a piece of board; *e. g. wu kékēnō kéngin*, I move sand aside with the hand, in order to make a hole for water. (*i. q.* Germ. *streifen*.)

Conj. II. 1) I draw to, towards; *e. g. kátitē kálūgurō kéngé!* draw the dirt into the pool!

2) I shut, I fill up: *beḷágātēga kéngénógō!* fill up this hole, and *beḷágaturō kéngénógō!* id. The latter is elliptical, with *kátī* understood.

késa, *s.* sand.

késāwa, *a.* sandy.

kētē, *s.* or *diniā kētē*, early in the morning, about the time when the cock crows for the first time.

kētēngin, *v.* only third person, *diniā kētētši*, it is about the first cock-crow in the morning.

keḷdeg, or *kádeg*, *adv.* silently, quietly.

keḷágō, *s.* or *táta keḷágō*, a female kid; *keḷágō dáfugū*, a grown up kid before the first time of its bringing forth.

keḷām, *a.* unsavoury, unseasoned, unsalted. (used of food and speech.)

keḷámgin, *v.* only third person: *keḷámštšin*, to become unsavoury.

keḷándōma, *s.* from *lándeskin*, one who churns, a churner.

keḷārō and *lārō*, *n.a.* of *lāreškin*, the act of rejoicing, gladness, joy.

kelásga, *s.* a neighbour's place, a neighbour's home; *e. g.* *kelás-gārō légonō*, he went to his neighbour's.

kelásgāma, *s.* one who visits neighbours too much, instead of staying at home.

kēlege, *s.* a small kind of wild dog which are a little larger than a cat, and live in holes which they dig in the ground.

kēlegūa, *a.* infested with this kind of dogs.

kēlēno, *s.* the camp of the king and the great men who accompany him to battle. It is always a few miles behind the *ngáwa-pátē*, or camp of the army.

kēlēngin, *v.* I tie a white cloth (*kálá-kēlē*) round my head in the form of a turban.

kēlese, *s.* mattress; *e. g.* *ši kēlesentsúrō kalgútan tutútšī*, she has stuffed her mattress with cotton.

kēlesema, *s.* maker and vender of mattresses.

kēlfū, or *kálfū*, or *kēlbū*, *s.* natron, trona (This probably is the word intended on p. 286 of Major Denham's Travels, and spelled there "tilboo").

kēlfū tsárafū, a very hard and superior natron, brought to Bornu from the desert by the Tubo-traders.

kēlfū bēkter, the common natron, obtained from a lake in *Múnió*, called "*kúlūgu kēlfubē*", *i. e.* natron-lake.

kēlfūa, *a.* containing natron.

kēlfūma, *s.* a trader in natron.

kēlfurám, *s.* a place where natron is obtained.

kēlgata, *a.* joined.

kēli, *a.* 1) fresh, raw; *e. g.* *dā kēli*, fresh, raw meat; *keám kēli*, fresh, sweet milk.

2) green; *e. g.* *gésgā kēli*, a green tree. *kádī kēli*, a green-looking serpent.

3) new, young: *táta kēli*, a newborn child.

4) underdone, raw; *e. g.* *dū kēli tarét*, very underdone meat.

5) bad, wicked, mischievous, naughty *e. g.* *mána kēli* a corrupt word; *nápte kēli*, bad ways, bad manners.

kelísargá, *a.* (used only of horses): *per kelísargá*, a grey horse (Germ. Graufschimmel.)

kəlīfan, or kəlīfun, or kəlīpan, *s.* a coarse mat, answering in use to our coffin; for corpses are wrapt in them, before being committed to the grave.

kəlīgata, *a.* rolled up, rolled together: *ágō kəlīgata*, a roll.

kəlīmi, *s.* charcoal, coal.

kəlīngin, *v.* I roll up, I roll together, I fold up; *e. g. wu bátši kəlīngin*, I roll up a mat.

Conj. II. I roll up for any one, or on any thing.

Conj. III. I roll myself up *i. e.* I bring the knees near the breast, as when in pain; — *kádi kəlītēna*, the serpent has rolled itself up.

Relative-Reflective Conj. *kəlītegeskin*, to wind oneself on or round anything, *e. g. kádi šintsurō kəlītege*, the serpent winds itself round his leg.

kelládō, *n. a.* of *ladéskin*, the act of selling, sale.

kelládō, see *kalládō*.

kelláfia, *s.* health; *e. g. kelláfia tīgī kámbē*, the health of one's body.

kellárō, *n. a.* of *láreskin*, joy, gladness.

kəlūgin, *v.* I join, meet, *intr.* and *trans.*: *e. g. wúa nyúa kálā kəlē*, I and thou join heads *i. e.* meet; *agótūa agótūa kəlūgin*, I join these two things; *dérīngē kəlūgin*, I surround, I go all round.

Conj. III. only *pl.*: *keltēn, keltuwi, kəltei*, to meet each other.

kémā, or kómā, *s.* Lord, master. The word is used by slaves and servants. When applied to God, it takes the possessive pronoun in the plural, as *kemándē*, our Lord.

kémā pátōma, the master of a house, the landlord (comp. the Germ. *Hausherr*.)

kem, *s.* or *kem múskōbē*, a handful, *i. e.* as much as is contained in the closed hand or fist, comp. *tsári*.

kémage, *s.* warmth, heat; *e. g. kémage dīniābē*, the heat of the weather; *kémage tīgībē*, the heat of the body.

kémagūa, *a.* warm, hot.

kemágen, or kamágen, *s.* honey: *kūli kemágenbē*, bee.

kemágenma, *s.* a dealer in honey.

kemágenwa, *a.* provided with honey, abounding in honey.

kēmár, see kamár.

kēmáši, *s.* neighbour.

kēmbáfī, *s.* (from *bāfúskin*) the state of being cooked, boiled, invulnerableness.

kēmbāma, *s.* rider, one who understands riding well.

kēmbal, *s.* the moon in the second phase of her increase: *kēmbal bul*, moon-light; *díniāte kēmbal bul*, it is moon-light.

kēmbalwa, *a.* connected with the moon *díniā kēmbalwa*, there is moon-light.

kēmbārō, *n. a.* of *mbāreṣkin*, fatigue, weariness.

kēmēndē, (from *mēndē*) *s.* this year, the present year; *e. g.* *ngálō kēmēndēbē*, beans of the present year.

kēmēndērám, *s.* the taxes or duties of the present year.

kēmērsō, (also *kamērsō* and *komúrsō*), *s.* an old woman.

kēmērsōngin, *v.* I become an old woman.

kēna, or *kénna*, *s.* a female calf of cows and camels, until its second or third year: *kēna mádege*, a heifer before she is with calf.

kēnáge, *a.* yellow (used only of a horse or camel): *per kēnáge*, a bay horse.

kēndāge, *s.* melted butter.

kēndāgema, *s.* dealer in butter.

kēndāgerám, *s.* vessel for keeping butter.

kēndágūa, *a.* resembling butter, fat, rich; *e. g.* *pē kēndágūa*, a fat cow; *káfī kēndágūa*, a fat locust; *bérī kēndágūa*, rich victuals.

kēndēfū, *s.* a woman in her confinement; *bérī kēndēfubē*, food eaten by a woman in childbed.

kēndēfángin, *v.* only used by women: I shall be confined, I shall be delivered.

kēndēlī, *s.* one who is jealous, also: *kām kēndēlī*, id.

kēndēlīngin, *v.* I become jealous; *e. g.* *ši kēndēlītsēna kāmūntsurō*, he is jealous of his wife.

kēnder, *s.* the common cotton-shrub. It grows to a height of from four to eight feet.

kēnderma, *s.* the owner of a cotton plantation.

kēndermū, *s.* sour milk, as long as the cream is on it; comp. *ngógǔ*.

kēndermūa, *a.* containing sour milk.

- kéndiō, *s.* coming, arrival; from *ĩsēskin*.
- kéndiōma, *s.* one who has arrived.
- kéndō, *s.* (from *diskin*) work, workmanship, labour, doing.
- kendōma, *s.* one doing a work, a workman, a worker, a doer.
- kendōwa, *a.* laborious, diligent.
- kēńge, see *kāńge*.
- kéntā, *n. a.* the act of catching, seizure: *kéntā kaúbē*, eclipse of the sun (the moon then catching, *i. e.* reaching the sun).
kéntā kēmbalbē, eclipse of the moon.
- kéntāma, *a.* catching: *kou kéntāma*, magnet.
- kéńtsā, or *káńtsā*, *s.* nose: *kéńtsāmbū*, blood from the nose;
kul kéńtsābē, nostrils; *télin kéńtsābē*, the mucus of the nose.
- kéńtsā, *n. a.* of *yéskin*, the act of drinking, a drink, a beverage:
ágō kéńtsābē, drinkables.
- kéńtsāma, *s.* a drinker, drunkard.
- kéńtsāmbī, *n. a.* of *yāmbúskin*, the act of giving birth, or bearing fruit.
- kéńtser, *s.* (also called *kaligimō káragābē*) Giraffe.
- kéńtserma, *s.* hunter of Giraffes.
- kéńtši, *s.* slave, both male and female, any one bought with money: *kéńtši állabē*, a servant of God, *i. q.* *δοῦλος Θεοῦ*.
- kéńtšima, *s.* owner of slaves.
- kéńtšingin, *v.* I become a slave. Conj. iv. I enslave, I bring into slavery.
- kéńtšō, *kéńtšiō*, *kéndiō*, *n. a.* of *yískin*, gift, the act of giving.
- kényéři, *s.* a very cunning little animal, probably a kind of weasel.
- kéńgágō, *n. a.* of *yágeskin*, the act of entering, entrance.
- kéńgal, sometimes *káńgal*, *s.* the rising or the setting sun; *e. g.*
kéńgal gédin tsúlugīa, *potérō tsúkkūrin*, when the sun has risen in the East, it sets in the West; *ntsúkkūró kéńgalbē*, sun-set. comp. *kau*.
- kéńgāma, *s.* a follower.
- kéńgar, *i. q.* *káńgar*, a certain tree.
- kéńgali, *a.* male; *e. g.* *táta kéńgali*, a boy.
- kéńgali, *s.* a male, a boy; *e. g.* *ńgō kéńgali yásge*, here are three boys.

kēngarūgin, *v.* only used in the third pers., to make water;
— said of horses, camels, asses, and mules.

kēngurō or *kēngērō*, *s.* gnawing, champing, chewing, masticating. (from *gēreskin*.)

kēnkem, *s.* (from *kem*) *i. q.* *tšimbī*, fist.

kērbū, (sometimes *kērfū*), *s.* year; *e. g.* *kērbūngem 'dāgū?* how many years old art thou?

kērbūa, *a.* well stricken in years, old.

kērbuāngin, *v.* I become well stricken in years, I grow old.

kērdī, *s.* heathen, pagan, unbeliever.

kērdīngin, *v.* I become a heathen.

kērdūwa, *a.* full of heathen; heathenish.

kēré, *s. i. q.* *neré*, liberality, generosity.

kéré, or *kéréwa*, *a.* liberal, generous.

kérégata, *a.* chosen, selected.

kéréngin, *v.* I become liberal.

kērēngin, *v.* I choose, pick out, select, prefer, discriminate, make a difference between, am partial.

kērēte, *s.* choice, selection, preference.

kērētéma, *s.* a man who chooses, prefers, is partial.

kéremgin or *kéramgin* (*ši kérémtšin*) *v.* I cut, cut off, I lop.

It is only used of the cutting off the bunches or heads of millet, when ripe. This word would be rendered in Germ. by "abſchneiden", *tsālūgin*, on the contrary, by "abhauen", and in English by "chop off".

kéremgata, *a.* cut, lopped: *ši kérémgata*, having the toes eaten off by leprosy; *múskō kérémgata*, having the fingers eaten off by leprosy.

kéremtéma, *s.* one who cuts, lops.

kéréngin, *v.* (*ši kéréktšin*) I dig up.

kéréngin, *v.* (*ši kéréntšin*) I overhear, listen, hearken; *wu kālísunō kéréngin*, I feel the pulse.

kērfō, *s.* whip.

kērfōa, *a.* provided with a whip.

kērfōma, *s.* a dealer in whips.

kergāta, *a.* become solid, hard.

kergéje, *s.* ostrich.

kergégema, *s.* a hunter of ostriches.

kergégūa, *a.* full of ostriches, abounding with ostriches.

kérŋen, *s.* brain.

kérŋenwa, *a.* containing brain.

kérŋennám, *s.* (for *kérŋenrám*), that part of the head which contains the brain.

kéri, *s.* dog; *kéri šúti*, a kind of wild dog or jackal.

kérīma, *s.* an owner of dogs.

kérūwa, *a.* full of dogs.

kérī, or *krī*, *s.* hill, mountain.

kérīgata, *a.* twisted, turned.

kérīgáta, *a.* torn, rent.

kérīngin, *v.* I turn, twist; *e. g.* *tsújūram kéréne*, turn the key!
wu tšē kéréngin, I twist a rope, I make a rope. — *tšī kéréntse*,
 it shuts the mouth, *i. e.* it forms a knot, before the fruit
 makes its appearance; said of certain plants, as: bananas,
 plantains, millet.

Conj. III., I twist myself with pain, I writhe, am in pain,
 used especially of a woman in travail.

kérīngin, *v.* I tear, rend; *e. g.* *tátāni tsánei kérétsi*, my boy has
 torn his clothes.

kérūwa, *a.* hilly, mountainous.

kérkerŋin, *v.* (from *kérŋin*) 1) I tie up; *e. g.* *wu kátsumūni*
tšigān kérékŋō, I tied my clothes up in a bag.

2) I fold up, used only of paper; *e. g.* *ši wōkítántse kérékŋtsi*,
 he has folded up his letter.

kérma, *s.* present, present time; *e. g.* *ām kérémbē*, people of
 the present time, *i. e.* now living.

kérma, or *kérmāma*, *ad.* presently, now, just now, at once.

kérmálam, *s.* priesthood.

kérmálámgin, *v.* I attain the priesthood.

kérmei, *s.* royalty: *wu kérémeilan námgin*, I become a king.

kérmeirám, *s.* a tax paid for the king.

kérŋin (*ši kérétsin*), *v.* 1) to get or become solid, firm, hard:
e. g. *kéndāge kérétsi*, the melted butter has become firm.

kālā kértšū, the leaves having become hard (*viz.* from age).

2) I stand immovably, unflinchingly, as prepared to meet any danger.

Conj. IV., I cause to become solid, make hard.

kérūgin, (*ši kértšin*), *v.* 1) I tie (*e.g.* a bag, after it has been filled).

2) to tie on, round (*viz.* clothes), to dress.

3) to plait, braid; *e.g.* *kándulī* or *kālā kérūgin*, I plait the hair.

Conj. II., I tie upon, I impute to, charge with; *e.g.* *wārō nembárbū kéresegewī?* do ye charge me with theft?

Conj. III., I tie myself, *i. e.* I tie clothes on myself, I dress, — used by females only.

kerrágō or *karrágō*, *n. a.* the act of loving, love, affection: *kerrágō állabē*, the love of God.

kerrágōa, *a.* loving, kind, friendly.

kerrágōma, *s.* a lover, a friend.

kerrára, *n. a.* of *raráugin*, the act of reviling, abuse, blame, reproach: *kerrára raráugin*, I abuse, revile.

kerrámbō, *n. a.* (also: *kerrúmbō*) 1) the act of paying, payment.

2) requital, recompense, compensation; *yim kerrámbōbē*, the day of retribution, the day of judgment.

kerrámbōma, *s.* pay-master, compensator.

kértegeskin, *v.* evidently a Relative Conj. derived from the Reflective of *kérūgin*, properly: I tie myself to, hence always construed with the Dat.

1) I hold fast, *e.g.* an animal, lest it should run away, as, *wu kánūturō kértēgeskō*, I held the goat fast.

2) I hold: *kālémnō múskōn kértēgena*, he was holding his bowels with the hand, *viz.* as if in great pain.

kértsāugin, *v.* (third pers. *kértsaktšin*) to sit down, in such a manner, that one is standing on the toes whilst the back-part of the thigh rests on the calves of the leg. It is used of the sitting posture of the following animals: *ngampātū*, *dágel*, *dzádzirma*, *kárguli*, *kéri*, *báltu*.

késai, *s.* parent-in-law; *e.g.* *késaiui kōáugā*, my father-in-law, *késaiui kāmū*, my mother-in-law.

késairam, *s.* a present made to parents-in-law.

késgā, see *gésgā*.

kétsī, *a.* sweet, savoury, pleasant, agreeable.

kétsī, *s.* 1) sweetness, savour, pleasantness.

2) good luck, fortune.

kétsīma, *s.* an intimate friend, a favourite, a beloved person.

kétsīngin, *v.* only used in the third pers., to be sweet, pleasant;

e. g. *neṃsóbāndē kétsītsī*, our friendship is sweet.

Conj. II., to be sweet to, to please, to delight, *c. Dat.*; *e. g.*

širō kosgōli kétsītegi, the oration pleased her.

kétsīngin, *v.* I set up in order, I place, — used only with reference to *fūgō* and *ngé*.

kétsīrō, *adv.* 1) sweetly, pleasantly, agreeably.

2) affectionately, fondly, tenderly.

kélē, *s.* a hole in the ground, rendered watertight by being rubbed out with clay, and used for watering cattle.

kélēma, *s.* the owner of a *kélē*.

kélēwa, *a.* provided with a *kélē*.

ken, a specific adverb, only: *dúnōa ken*, very strong.

kibū, *a.* 1) hard, firm, enduring: *kibū tsár*, very hard.

2) difficult.

3) fast, fixed, not moving: *kárge kibū*, courage; *kárge kibūa*, courageous, firm, just, righteous.

4) illiberal, hard-hearted: *múskō kibūa*, *id.*

kibū, *s.* hardness, firmness, illiberality.

kidā (from: *dískin*), *s.* work, labour.

kidāma, *s.* workman, labourer, especially a good one.

kidāngin, *v.* I work.

kidāwa, *a.* provided with work, having much to do.

kíde, *s.* the last month in the Muhammadan year, answering about to our September.

kígī, *s.* a fly (*viz.* a winged insect).

kímil or *kímel*, *s.* beer or rum, an intoxicating liquor, prepared of millet, by boiling and fermentation.

kímilma, *s.* 1) beer-drinker, drunkard.

2) dealer in beer or spirits.

kimō, *s.* hedge-hog: *kimō kúra* porcupine; *káliyī kimōbē*, the quill of a porcupine, the prick of a hedge-hog.

kimōa, *a.* abounding with hedge-hogs, or porcupines.

kimōma, *s.* one who catches or hunts hedge-hogs.

kintu, *a.* sustaining a parental relation not by nature, but by agreement: *ábu kintu*, a step-father, *abáni kintu*, my step-father; *yā kintu*, step-mother; *táta kintu*, step-child, step-son; *pérō kintu*, step-daughter. — In polygamy the children of a man call such of their father's wives "*yā kintu*" as are not their own real mothers.

kir, *s.* female slave.

kirnu, *s.* owner of female slaves.

kirugin, *v.* I become a slave; only used by females.

kitábu, *s.* book.

kitábua, *a.* provided with books, possessing books.

kitakítu, *s.* or *kúlī kitakíta*, the small, scarcely perceptible, red ants of hot climates.

kóu, *s.* man: *kóá pátōma*, landlord, master of the house; *kóu kámūa*, husband.

kōudúgusō, *ad.* till now.

kōadāngin, *v.* I boil; *e. g.* *wu bérma kōadāngin*, I boil yam.

kóagei, *ad.* (from *kū*?) about this time; *e. g.* *báli kóagei*, tomorrow about this time; *báli míwá kóagei*, next year about this time.

koúgesō or *koúgusō*, *ad.* till now, up to this time.

kóānu, *s.* fellow, a common man, who distinguishes himself somehow, especially in an evil way. It cannot be used of females. In addresses, *kóāna átē* is used, which corresponds to our "you fellow"!

kōāngū, *s.* man, *i. q.* *kóá* (composed of *kóu* and *ngā*.)

kōāngágin, *v.* I become a man.

koásgil or *kwáskil*, *s.* the morning star, Venus.

koáskilwa, *a.* or *diniā koáskilwa*, the morning-star is up, is shining.

kóawa, *a.* having a husband, married: *kámū kóawa*, a married woman.

kóayāyé, *ad.* (prop. from: *kū*), now, at present; *e. g.* *yer wáwō*

biṅgō dīmté, kōayāyé wáyē nīrō tšidiskō, the benefit which thou hast done to me at first, I will do to thee now; *áte nañgārō kōayāyé kámurō mérsātsāni*, therefore they do not trust a woman at present; *nda kōayāyé wóllé!* pray, return now!

kōeige, *s. i. q. nōeige*, timidity, cowardliness.

kōeige and *kōeigema*, *a.* timid, timorous, cowardly, pusillanimous.

kōeigéngin, *v.* I become or am afraid, timid, cowardly.

kógana, *s.* soldier: *kógana péṛwa*, horse-man, cavalier.

kóganāngin, *v.* I become a soldier.

kóganārām, *s.* the ration and pay of soldiers.

kóganāwa, *a.* full of soldiers.

kóge, *s.* eagle, vulture (generally six or seven feet from one end of a wing to the other).

kóger, *s.* tin.

kógerma, *s.* dealer in tin.

kógerwa, *a.* containing, or having tin.

kógiēwa or *kógēwa*, *a.* possessing a tuft, tufty: *mālā kógēwa*, a certain bird, of about the size of a pigeon.

kógiō or *kógē*, *s.* the bunch or tuft of feathers on the head of certain birds; *e. g. kógiō kúguibē*, the tuft of a fowl.

kógō, *s.* voice, sound: *kógōntse kīra*, he has a strong voice; *kógō ngúlōbē*, the sound of a drum.

kógōgata, *a.* flogged, whipped, beaten: *dal kógōgata, kanāmō* or *dālō kógōgata*, means a buck and bull which have been castrated by forcing the stones into the body and then beating the skin which contained them till it becomes quite lifeless and thus prevents the return of the stones.

kógōngin, *v.* I flog, whip, beat.

kógōwa, *a.* having a good, a strong voice.

koi, *s.* friend, but used only between females.

koūngin, *v.* I befriend, choose as a friend, *c. Ac.*; *e. g. métram kīrgā koītsin bāgō*, a princess never makes a slave her friend.

koīwa, *a.* having a friend or friends.

kókō, *s.* the common toad (comp. *bertétege*), with a dark back and a whitish front. They are said to be very bitter, hence *tšim kókōgei*, has become proverbial for any thing very bitter.

kókō, *s.* the udder of mares and asses.

kókō, *s.* lock: *kókō taberábē*, a door-lock.

kókōa, *a.* having a large udder.

kókōa, *a.* provided with a lock.

kókodō, *s.* snail; *e. g.* *kókodō gértin*, the snail creeps.

kókodōa, *a.* full of snails.

kókōma, *s.* locksmith.

kokomāngin, *v.* I become a locksmith.

kokóreō or *kokóriō*, *s.* the crowing of a cock; *gúbōgēm kokóreō tsákī*, the cock crew.

kóli, *s.* a rod of the thickness of a finger, and about one foot in length, with two of which each of the four servants of a *kosgólīma* beat on a pestle (*kármō*) as an accompaniment to their master's speech.

kólīma, *s.* the servant of a *kosgólīma*, so called from his beating time with the *kóli*.

kólīram, *s.* a wood-démon, supposed to be of a gigantic stature, with long flowing hair, and to live in large hollow trees, whence he comes out by night.

kólo, *s.* a kind of drum.

kólōma, *s.* a drummer.

kolomāngin, *v.* I become a drummer.

kolōngin, *v.* 1) I let, leave.

2) I let escape. let go, let loose (*e. g.* a horse.)

3) I forsake.

4) I let free: *e. g.* *we sandīgū állārō kolōngeskī*, I have let them free for God's sake.

Conj. II., 1) I leave any thing (Acc.) for any thing or any person (Dat.).

2) I drive in, ram in (*e. g.* a nail, a post), I nail to.

3) I cast upon, throw into; *e. g.* *tútōa ngúdobē káruwayē tsédírō kolōgonō*, a storm has cast the young birds upon the

ground; *wu nígā belága kolóntsegesganáté ni tšílūgēmmí*, thou shalt not come out of the hole into which I will cast thee.

kolóte, *n. a.* the act of leaving: *kolóte kēntšibē*, the liberation of a slave.

kóltši, *s.* ground-nut.

kóltšima, *s.* a dealer in groundnuts.

kómā, see *kēmā*.

kómbū, *n. a.* 1) the act of eating (from *búskin*.)

2) food, provision, victuals.

kómbūa, *a.* abounding with food, well provided with provisions.

kómbūma, *s.* an eater, one eating immoderately.

kombūngin, *v.* generally only used impersonally: to become food.

kómbūrám, *s.* 1) the place for taking meals, dining-room, refectory.

2) the hand to take food with, the right hand; *i. g.* *múskō dul*.

kómodūgu, *s.* sea, ocean, lake, large river (the latter is also called *šī kómodūgubē*.)

kómodūgūa, *a.* abounding with lakes or large rivers.

komóntugū, *s.* a species of greenish serpents, about as thick as an arm, and from twelve to eighteen feet long.

komúmage, *s.* a person deaf and dumb.

komúrsō, see *kémérsō*.

kóndurō, *n. a.* (from *dúrúskin*) the act of falling, a fall; *e. g.* *kóndurō délāgibē*, a fall of rain.

kòngin (*šī kóktšin*), *v.* I stick, pin, erect, fasten any thing so as to stand upright.

Conj. II., I stick to, on, or in anything.

Conj. III. *e. g.* with *nā tilon*, in war, to stick to one's place, not to give way, to maintain the field.

impers.: *kóktī*, it sticks; *e. g.* *kátsāga ngáfō minābēn kóktī*, the javelin stuck in the lion's back.

kòngin, *v.* 1) I pass, pass by; *e. g.* *šīgā tsábālan kòngī*, I passed him on the road.

2) to elapse, as said of time; *e. g.* *kántāge tilō kóktšia rúskin*, I shall see him after the lapse of one month.

3) surpass, exceed: *wūgā kōši dūnōn*, he surpasses me in strength.

Conj. iv. I pass with any thing, I cause it to pass, I pass it, c. Acc. e. g. *ágō tsáde yáln̄tsa tsakōgena kánū lóktān wu pān̄gōskō*, I have heard what they did, to bring their families through the famine; *sōbāni kátkun šivō kómodūgun tsekōgī*, my friend passed a load for him over the river.

koigōli, s. the length of the two top-joints of the middle finger: *kábagā koigōliwa*, a span and the two joints of the middle finger.

kórēskin, v. 1) I ask, I question, I inquire of; e. g. *ši wūgā sugōrem* “*ndú tsūnem?*” *tse*, he asked me after my name.

2) I ask a gift, I beg; e. g. *ní wūrō kánāwa nem sugōrem-máté*, as thou didst ask of me, saying “I am hungry.”

kórkor, s. circle, orb.

kórkorngin, v. I turn round in a revolving manner; e. g. a sling or rattle.

kórō, n. a. of *kórēskin*: question, request, petition, prayer.

kórō, s. ass, donkey: *kórō bī*, a male ass; *kórō kárkurī*, a female ass.

kórogō, s. tortoise: *kúmō kórogōbē*, tortoise-shell.

kórogōa, a. full of tortoises.

kórōma, s. inquirer.

kórōma, s. owner of asses.

kórōrei, s. a bell of a small description.

kosgōli, s. 1) harangue, oration: *kosgōli pñgin*, I deliver a speech, make a harangue.

2) the assembly collected to hear the harangue; e. g. *kosgōlimayē kosgōliqā tártšī*, the haranguer dismissed his audience.

kosgōlima, s. haranguer, orator. They travel about in the country and entertain the people in a place called *fágē* or in the mosque-yard.

kosgōlimágin, v. I become an orator.

kosgōliwa, a. containing a harangue, e. g. *yim kosgōliwa*, the day on which a harangue is delivered.

kóšīa, or *kóšša*, *s.* spoon; *e. g.* *kóšīa lífulābē*, silver-spoon.

kóšīāma, *s.* maker or seller of spoons.

kou, *s.* stone: *kou kéntāma*, *lit.* a catching stone, *i. e.* a magnetic iron-stone.

kouma, *s.* a trader in stones, which are very scarce in Bornu, and must be fetched from a great distance.

kouwa, *a.* stony, full of stones; *e. g.* *kúlō kouwa*, a stony farm.

kríge, or *kéríge*, *s.* war (comp. the Germ. Krieg): *kríge gèreskin*, *lit.* I tie war *i. e.* I prepare for making a war-expedition. *kríge gádeşkin*, I war, fight in war.

krígema, *s.* a warrior.

krígerám, *a.* belonging to war: *per krígerám*, war-horse, battle-horse; *kálgō* or *kárei krígerám*, war-instruments.

kū, *s.* the present day.

kū, *adv.* to-day.

kúgū, *s.* violin, fiddle: *kā kúgūbē*, the bow of a violin; *wu kúgū tşingín*, I play the violin; *kámpudū kúgūbē*, fiddle-string.

kugudógu, *s.* a sweet potato.

kugudógūa, *a.* full of sweet potatoes.

kúgūma, *s.* violinist, fiddler.

kúgui, *s.* fowl: *kúgui kúrgurī*, hen.

kúguima, *s.* a poulterer, one who keeps a great number of fowls for sale.

kúgulē *s.* or *per kúgulē*, a horse with large black, red and white stripes.

kuima, *s.* a very savage bird of prey, a little smaller than an eagle, and with a red tail, like a parrot. It sometimes kills even young calves.

kúkā or *kúgā*, *s.* a large kind of tree, often called monkey-apple: from which doubtless the town *Kúgā* or *Kúgāwa*, on the lake *Tsáde*, or *Tsháde* derives its name. There is a full description of this tree in Captain Clapperton's Travels p. 10.

kúkāwa or *kúgāwa*, *a.* containing many monkey-apple-trees.

kul, *s.* cavity, hollow, *e. g.* in a tree, which has begun to decay (*kul gęsgābē*): *kul bęndegibē*, the bore of a gun; *kul pépe-*

tōbē, the hollow of a quill; *kul meībē*, the dwelling room of the king; *kul šimbē*, the socket or receptacle of the eye; *kul sūmōbē*, the cavity of the ear; *kul kéutsābē*, nostril. *kulāṣeṅgin*, *v.* I stir or seek in the dust, or in any thing resembling dust.

kulgāta, *a* fattened, fat.

kūlī, *s.* insect (winged and unwinged): *kūlī kemāgeṅbē*, bee.

kūlī ārgembē or *kūlī meīa* or simply *meīa*, the insect bred in corn, when long kept on a heap; *kūlī ngālōbē*, the insect bred in beans; *kūlī mālam*, butterfly; *kūlī kulīgimō*, a thin, but long kind of locust, with very long legs; *kūlī pātkēma*, a speckled, four-footed insect, living in holes in the ground; *kūlī kitakīta*, the small scarcely perceptible red ants of hot climates.

kūlīwa, *a.* full of insects.

kūllō, *s.* copper-money.

kūllōa, *a.* having copper-money.

kūllōma, *s.* copper-smith.

kūlīgin, *v.* I am stout, fat, corpulent. Conj. III., I become fat.

Conj. IV., I fatten, make fat, *c.* Acc.

kūlō, *s.* farm: *kūlō kāmgin*, I cut a piece of bush-land to make a farm; *kūlō bārēgin*, I cultivate a farm.

kūlōma, *s.* farmer.

kulomāgin, *v.* I become a farmer.

kūlōrām, *s.* the foot and the track or footsteps of horses, asses and mules. — comp. *pergāni* and *šī*.

kultāta, *s.* cock-roach.

kultātāwa, *a.* full of cock-roaches.

kūlugōrām, *s.* exit, the opposite of entrance (from *lūskin*).

kūlūgu, *s.* a water-pool, a lake.

kūlum, *s.* ring; *kūlum gulōndōbē*, finger-ring; *kūlum sūmōbē*, ear-ring; *kūlum yākēskin*, I put on a ring; *kūlum līgin*, I take off a ring.

kūlumma, *s.* maker of rings.

kūlūtšī, *s.* a large serpent of the boa-kind.

kūlwa, *a.* full of holes, perforated.

kumákumī, *s.* an iron cuirass, of such a weight, that if one who wears it is thrown from his horse he cannot get up again, without assistance from others.

kímā kímī kárambē, *s.* a war-coat, like the *súlugē*, but made of the skin of a crocodile.

kímō, *s.* calabash, the generic expression for all the differently shaped calabashes, as *tšéni*, *tšibi*, *děmba*, *kámāgi*, *dělam*.

kímōa, *a.* having many calabashes.

kímōma, *s.* one whose business it is to prepare calabashes, by cutting the gourd into halves.

kúmsā, *s.* a portion of a book, consisting of three *túsu*.

kúndandām, *s.* prison, gaol; *e. g.* *kúndandámmō kolótsagei*, they put him into prison.

kúndandámma, *s.* prison-keeper, gaol-keeper.

kúndīma, or *dímī kúndīma*, *s.* sheep (*viz.* one bearing wool), also called: *yérīram*.

kúndurō or *ndúrō*, *n. a.* of *dúruskin*, the act of falling, a fall, used only in regard to rain, like our "shower": *kúndurō dēlūgibē*, a shower of rain, a rain.

kúnō, *s.* slight, neglect, disregard.

kúnōngin, *v.* I slight, neglect, disregard,

kunōngin, *v.* I rejoice, am glad; *e. g.* *wu sóbānirō kunōngin*, I rejoice in my friend.

kuntsúrō, *n. a.* of *yúwūreskin*, the act of laughing, laughter.

kúntsurō or *kéntsurō*, *n. a.* of *yūrúskin*: the act of falling, fall; *e. g.* *kúntsurō tátabē*, *pérbē*, *némbe*, *gégābē*.

kúntšō, *s.* any new plant, when grown a little above the surface of the ground, and not yet showing signs of bearing fruit.

kúnganu, *s.* small shells used as money in some Negro countries to the West of Bornu, and commonly called "cowries."

kúngana púngin, to divine or soothsay by shells, *i. e.* to throw shells on the ground, and then ascertain futurity from the manner in which they fall.

kúnganāma, *s.* a soothsayer, prognosticator.

kun̄górō, *s.* (from *kóreskin*) question, request, petition.

kuṅgórōma, *s.* soothsayer, diviner.

kúra, *a.* great, large, big, grown up: *pl.* *wáru*.

kuráṅin, *v.* 1) I become great, big.

2) to become important, severe, hard; *e. g.* *lebála kurátši*, the struggle grew hard.

kurámi, *s.* 1) a would-be-great, a rival.

2) a grandee, a chief.

kūrě, *ad.* long ago, long since; *e. g.* *labárnem kūrě pāṅgósķō*, I have heard news of thee long ago.

kúrgata, *a.* marked.

kúri, *s.* circle, orb: *kúri kúrṅin*, I make a circle; *dábū kúribē*, the centre of a circle.

kúri, *s.* a species of cattle with large horns and limbs, in the neighbourhood of the lake *Tšáde*.

kúrīram, *s.* a demon, or ghost, supposed to be of enormous height, with hair and complexion like the Phula, and living in large hollow trees (*kul kúgābēn*). He walks about after sunset, before sunrise, and at midnight, and if any body comes into his way, he salutes him with a fearful slap in his face, in consequence of which many die. He often holloos, as if to call people, but never seizes men, as does the water-demon *ṅgámaram*.

kurgóge, *a.* heavy; *e. g.* *kátkun kurgóge yáskō*, I carried a heavy load; *ṅgérgenem nírō kurgóge*, thy bag is too heavy for thee. *tši kádi Áberbē kurgóge*, the Abr-serpent does not easily bite.

kurgóge, *s.* one who is able to bear heavy things.

kúrgulī or *kúrugulī*, *s.* lion.

kúrgulīwa, *a.* infested with lions.

kúrgurī, *a.* female (used of horses, mules, lions, asses, leopards, hogs and fowls; — not of camels, sheep, goats).

kúrṅin, *v.* 1) I mark, decorate; *e. g.* *ši kúmōntse kúrṅin*, he has marked his calabash.

2) I make regular lines, I mark with lines, I rule; *e. g.* *wu kákādeni kúrṅin*, I have ruled my paper.

3) I mark out; *e. g. sōbāni nā neṃnibē kúrtšin*, my friend will mark out a place for my house.

Conj. III., in the *pl.*, to draw up in lines; *e. g. Fuldāwa kúr-tāna ṅgāfō beṃnibēn*, the Phula placed themselves in lines behind the capital.

kúrrū, *n. a.* of *rúskin*, 1) the act of seeing, sight, view, prospect.

2) vision: *kúrrū tsédibē*, prognostication, divination.

kúrrāma, *s.* 1) a seer.

2) a prognosticator, diviner, charmer, sorcerer.

kúrte and *kúrta*, *n. a.* the act of marking.

kúrteṃa, *s.* or: *kímō kúrteṃa*, one who adorns calabashes by engravings.

kúru, *s.* halter (for horses); *kúru yatéskin*, *v.* I make a halter.

kúrūa, *a.* provided with a halter; *e. g. per kúrūa*.

kúru, *s.* or *kúru keṃbāram*, a mortar for pounding any thing.

kúrū, *ad.* again.

kúrūgu, *a.* long, tall.

kurugūṅgin, *v.* I become long, tall.

kúrūma, *s.* one who makes or sells mortars.

kúrumgin, *v.* (*ši kúrumtšin*) 1) I take out, bale out. (Germ. *schöpfen*.)

2) I help or serve one at table. (Germ. *einem herausschöpfen*.)

kúrumgin, *v.* (*ši kúruptšin*) I sew a mat.

kúrupteṃa, *s.* a sewer of mats.

kúskin or *kúteskin*, *v.* I bring, I carry, I take to.

kusótō, *s.* stranger, foreigner, visitor, guest.

kusótōa, *a.* provided with strangers, guests.

kusótōram, *s.* whatever is given to strangers.

kústā, *s.* colt, foal (used of horses, mules and asses).

kústā kúrgurī, female colt; *kústā bī*, male colt.

kústāma, *s.* owner of colts.

kústāwa, *a.* having colts.

kúšyēṅgin or *kúšīēṅgin*, *v.* I scratch, stir, turn about, as *e. g.* dust, when seeking a needle, or when a fowl searches for insects.

kúterām, *s.* a looking-glass, mirror.

kúteramma, *a.* having a looking-glass.

kutšalla, *s.* a chair.

kútū, *s.* 1) evil, corruption; grief, anger.

2) greediness, avarice.

kútū, *a.* 1) spoiled, decayed, rotten, bad.

2) evil, corrupt, bad; *e. g.* *mánānem kútū*, thy word is bad.

3) disagreeable, unpleasant, painful, the opposite of *kétsī*:
e. g. *kárgeni kútū*, I am grieved, vexed; *tīgīni kútū*, I am unwell.

4) greedy, illiberal.

kútūngin, *v.* 1) I am bad, greedy; *e. g.* *ši wūrō kutūsegani*, he was not greedy towards me.

2) to be painful, out of order; *e. g.* *tīgīni kutūtsena*, I am strong unwell.

kútūngū, *s.* or *kalligimō kútūngū*, a species of camel, small and strong for carrying burdens.

kútūngūa, *a.* having camels, rich in camels.

kútūngūma, *s.* owner of camels.

kúuru, *s.* youngling (used of pigs, dogs, lions, leopards, hyenas &c.).

kúuruā, *a.* having younglings.

kuyāngā, or *pērō kuyāngā*, *s.* a female from the time she arrives at puberty until she gets married, a virgin.

kuyāngāngin, *v.* I become of age (used only by females).

kúyintē, *s.* distance; *e. g.* *kām kúyintibē*, a man of a distance.

kúyintē, *a.* distant, far, remote; *e. g.* *bēla kúyintē*, a distant town.

kúyintēn and *kúyinturō*, *ad.* distant, far.

kúyintēngin, *v.* I go to a distance, I go, or am far away.

kwáskil, see *koásgil*.

kwōya, *conj.* if; — see Gram. §§. 218—222.

L.

labár, *s.* 1) news, intelligence; *e. g.* *wu nūrō labár kúskī*, I bring thee news.

2) sight, observation, contemplation, spectacle; *e. g.* *wu léngē labár rúskin*, I will go and see the sight.

labárma, *s.* conveyer of news, intelligencer.

labárwa, *a.* containing news; *e. g.* *yim labárwa*, a day on which news are communicated.

labárngin, *v.* I behold, observe, watch.

labártema, *s.* spectator.

labárram, *s.* place for a spectacle, exhibition, play.

lábértše, *s.* a kerchief: *lábértšē dábubē*, a neckkerchief.

lábértšéwa, *a.* having a kerchief.

labgáta, *a.* loaded, laden.

labilláyér, or *lafeláyér*, *s.* the fifth lunar month (see *kántāge*), also called *mamáludū*.

labillóúal, or *lafelóúal*, *s.* the fourth lunar month.

ládān or *ládānma*, *s.* the crier who calls at the different hours for prayer. He is also the doorkeeper of the mosque, and is therefore often called: *ládān tšī tšinnābē*.

ladāngin, *v.* I become a ladan.

ládānwa, *a.* having a crier; *e. g.* *bēla ládānwa*, a town with a crier.

ládē, *s.* Sunday (from: الاحد).

ladéskin, *v.* I sell.

ládō, *n. a.* the act of selling, sale.

ládōa, *a.* referring to the first day of the week: *yim ládōa*, Sunday.

ládōma, *s.* or *kām ládōma*, a seller.

ládōram, *s.* place for sale.

láfū, *a.* (comp. *kaláfīa*) sound, well, being in health, happy; *v. g.* *wu kū láfīa*, I am well to-day.

láfīa, *s.* 1) health: *láfīa tigīnibē mbétsi*, I am in good health.

2) a common salutation; *e. g.* *širō láfīa tsebāngin*, I send him greeting; *wu láfīantsē máskī*, I have accepted his salutation; — *wányē láfīan*, good morning!

láfīángin, *v.* I wish good health, I salute, I greet.

lágā, *s.* the soft part of the human body below the ribs; side.

lága, *a.* some, a certain. When repeated, it answers to our some — some, the one — the other, one — another; *e. g.* *kōu lága*, a certain man; *lága karátsei*, *lága karátsāni*, some read, some read not; *sandígā lágāē bóbōtšin*, *lágā kúrun tšin*, the one calls them, the other gives them medicine.

lúgarā, *s.* a sort of large, coarse mats, about three inches thick, made of reed-grass which is called *śúgu*. They are generally put round the houses, instead of a wall, and then are from twelve to sixteen feet high, and overlaid on the outside with a cover of grass, and on the inside with a close fence of sticks. There are no holes for windows in them, and the only opening is the door.

lúgarāma, *s.* maker of large mats.

lúgarāwa, *a.* provided with large mats.

lúgarī, *num.* eleven.

lágge, *a.* wicked, foolish: *kóānu lágge*, a wicked fellow.

laiḥī, *s.* wrong, offence, trouble: *laiḥī gōṅgin*, I confess that I am in the wrong; *laiḥiyē śīgā tsétei*, he has got into trouble.

laláṅgin, *v.* (*śi lalántšin*), I scold, rebuke, find fault with, abuse, revile profusely.

lálāṅgin, *v.* I winnow by pouring beaten corn out of a vessel, in order that the wind may take off the chaff.

lám̄bī and *lám̄bō*, *s.* 1) care, attention, thought, concern, business; *e. g.* *lám̄bīni bágō nilan*, I have nothing to do with thee, I do not care for thee; *áfi lám̄bōṅem?* what hast thou to do with it? *wu śilan lám̄binyúa*, she is dear to me.

2) a scarcity of provisions, dearth, not amounting to an actual famine; *e. g.* *lám̄bī masṇábē mbéṭṣī*, there is scarcity of provision.

lám̄būwa, *a.* being dear, having scarcity; *e. g.* *wu páni lám̄būwa*, my family is hard up; *kémendē dīniā lám̄būwa*, this year is a dear one.

lám̄gata, *a.* joined.

lám̄gata, *a.* washed.

lám̄gin, *v.* (*śi láptšin*), I load; *e. g.* *kuligimōni lám̄gin*, I load my camel.

Conj. II. I load upon; *e. g.* *wu lemānni kuligimōnirō lábgeskin*, I load my goods upon my camel.

Conj. III. I load myself. I am laden; *e. g.* *wu kídān láptésgana*, I am laden with work.

lámgin, *v.* (*ši lámšín*) 1) *i. q. jǝngin*, I join, unite; *e. g. wu nem ʻdi lámgin*, I join two houses.

2) I apply to, besmear: *sáudi kanǝgentsā láptsā nágalin*, they besmear their arrows with poison.

Conj. II. I join to, unite with; *e. g. wu pǝrǝni kóarǝ lámgeskǝ*, I have joined my girl to an husband.

Conj. III. only *pl.*: to join, be joined; *e. g. šyúa sóbānyúu nígarǝ lámtei*, she and my friend were joined in matrimony.

lámgin, *v.* (*ši lámšín*) I wash, *viz.* the face; also: *wu pǝsgā lámgin*, I wash my face.

Conj. II., *c. Acc.*, I wash a dead person; *e. g. ši abániga lámtegi*, she has washed my father, *viz.* after he had died.

Conj. III. I wash my face. Conj. IV., *c. Acc.*, I wash the face of a dead body, or a child.

lámšǝ, *s.* Thursday, from *أخميس*.

lámte, *n. a.* the act of joining.

lámte, *n. a.* the act of washing the face.

lámteṃa, *s.* one who instigates people to quarrel and fight.

lámteṃa, *s.* one who is used to wash the dead bodies of men.

lándeskin, *v.* I churn.

lángin, *v.* (*ši lántšín*), I abuse, revile.

lánuu, *n. a.* of *lángin*: abuse, reviling.

lángin, *v.* 1) I dig; *e. g. wu bǝlága lángin*, I dig a hole.

2) I take the food out of the pot or caldron in which it was cooked, and put it into a fan, from which it is afterwards transferred to small calabashes (*wu kǝgeskin*), out of which it is eaten. The food is never put at once out of the pot into the calabashes, but always first into a fan.

lápṭeṃa, *s.* one who loads beasts of burden.

lápṭerám, *s.* a beast of burden; *kanámǝ lápṭerám*, an ox of burden.

lárā, *s.* fruit, corn, vegetables, any thing planted and not growing wild.

lárāba, *s.* Wednesday, from *الاربعاء*.

lárabáram, *s.* any thing peculiar to the fourth day of the week; *e. g. kásugū lárabáram*, a market held on Wednesday.

lársā, *s.* the act of marrying a virgin.

larságata, *a.* married.

larsáingin, *v.* 1) I marry a virgin.

- 2) I give a virgin in marriage. — As when a man marries for the first time it is generally to a virgin, the expression also conveys the idea of simply marrying for the first time. But should a man succeed in getting a virgin for his second or third wife, *larsáingin* would likewise be used. This, however, is a case of very rare occurrence, the second, third and fourth wives being usually women who were married before (*kamu*), *viz.* either widows, or divorced wives, and not virgins (*pérō*). For marrying a woman who has been married before, only the term “*nigā dīskin*, or *nigáingin*,” is used, which however, also applies to marrying a virgin, or a slave. But *larsáingin* is never used in such a case, being confined to the marriage of a virgin. Slaves, even if properly married, do not count as wives, but may be taken in an unlimited number: the expression used with regard to them is, “*wu kīrō nigā dīskin*,” or: “*wu kīr nēmnrō yākēskin*” or “*wu kīr nēmnrō nigā dīskē yākēskin*.”

lárde, *s.* earth, land, country; from أرص.

lárderam, *s.* tribute.

lárēskin, *v.* I rejoice, am happy.

lárta, *s.* a small handsome bag, a purse; also *lárta lijubē*, *íd.*

lárū, *s.* 1) damage, injury, loss, harm; *lárū dīskin*, I damage, do harm.

- 2) especially murder; *lárū dīskin*, I commit a murder, I do harm to a man's life.

lárūma, *s.* one who does damage, injury, harm.

larúingin, *v.* I damage, do harm; *e. g.* *ši kulōniga larútsi*, he has damaged my farm.

lásar or *lásar*, *s.* or: *diniā lásar*, afternoon about three or four o'clock.

lāsáringin, only used in the third pers. *e. g.* *diniā lásartši*, it is or has become about three or four o'clock p. m.

lāsge, num. one, first.

lātéma, s. one who digs the ground.

lāterám, s. (from *lāngin*) an instrument for digging, a spade.

lūterámma, a. having an instrument for digging.

lāugata, a. gathered. (NB. *lau* can be pronounced as two syllables or as a diphthong.)

lāuŋgin or *lauŋgin*, v. I assemble, collect, bring together, gather.

Conj. III. only in pl. *lauŋtēn*, *lauŋtuci*, *lauŋtei*, to assemble, intr.

lāutéma, s. collector: *lāutéma kalgūtanbē*, one who gathers cotton.

láyā, s. or *átši láyā*, Easter, i. e. the whole month on which their Easter falls, and on the first day of which they kill the *ŋgalārō*, or paschal-sheep.

láyāma, s. one who keeps Easter by killing a sheep.

lebásar, or *leḡbásar*, s. onion.

lebáya, s. trade; e. g. *lebáya dískin*, I make trade, I trade.

lebáyāma, s. trader, merchant.

lebáyamāngin, v. I become a trader.

lebáyāram, s. place where trade is carried on.

lebéru, s. clothes consisting of leather, or dried hides.

lebérūa, a. having leather-clothes.

lebérāma, s. one who makes leather-clothes.

leḡeḡe or *leḡeḡe*, s. a thick and complete horse-covering, made of cloth, and being proof against arrows. Between page 278 and 279 of Major Denham's Travels, there is a representation of one.

legáfan or *legápan*, s. burial-clothes, shroud.

legáli, s. chief justice of a whole country.

legālŋgin, v. I become chief judge.

legálŋca, a. having a chief judge; e. g. *béla legálŋca*.

legár, num. nine.

legáran, s. bereavement, deprivation, loss of a relative; e. g. *legáram wúgā seḡbándī*, I have had a bereavement.

legári, s. a Muhammadan dignitary, in rank between a common schoolmaster and a *gōni*.

leía, s. charm, amulet, i. e. written Arabic sentences or words;

lela dūtęskin, I sew *i. e.* make an amulet; *lela lūtęskin*, I wear charms.

lelāma, *s.* one who sews up charms in leather-cases.

lelāwa, *a.* having charms.

leima, *s.* a tent; *wu leima tūngin*, I pitch a tent; *wu leima kę-lingin*, I take down, or remove a tent; *kāndan leimabę*, tent-peg; *tsānei leimabę*, tent-clothes.

leimāma, *s.* owner of a tent.

leimāwa, *a.* having a tent.

leira, or *lāhira*, *s.* next world (from آخري), sheol, grave.

lelēngin, *v.* I walk to and fro.

lelētema, *s.* one who walks about, takes a walk.

lemán, *s.* goods, wares, property, merchandize, riches.

lemánma, *s.* a man of property, a rich, wealthy man.

lemánwa, *a.* having, containing goods.

lęngin v. (*ši léttsin*), I sleep; also: *kąņęm lęngin*, *id.*

Conj. IV. I loll asleep, cause to sleep, *c.* Acc.

lęntā, *s.* carefulness, deliberateness, caution.

lęntąngin, *v.* I exercise carefulness.

lęntārō, and *lęntān*, *ad.* softly, slowly, deliberately, well, carefully, properly; *e. g.* *lęntārō lęnę!* go carefully! *lęntān dę!* do it properly!

lęntāwa, *a.* slow, deliberate, considerate, quiet.

lęngin, *v.* 1) I go, go away; I walk.

2) I go up, rise, grow: *ąrgęm tštę lętsi*, the guinea-corn sprung up and grew.

lęngin, *v.* I touch; *e. g.* *šimtęga lęngi*, I have touched his eye.

lęsá, and *dinā lęsá*, *s.* evening at about eight or nine o'clock.

lęsąngin, only used in the third pers.; *e. g.* *dinā lęsátši*, it is or has become about eight o'clock p. m.

lęsáram, *s.* dinner, taken about eight o'clock p. m.

lętterám, *s.* place for sleeping, dormitory.

lętulin, *s.* Monday, from الثنين.

lęte, *n. a.* the act of going or walking: a walk; *nā lęte kau dábūa*, a place distant half a day's walk; *bęla lęte kábū yąsgibę*, a town at a distance of three days.

léttema, *s.* a sleepy, drowsy person.

lebālu, *s.* dispute, quarrel, palaver; fight, battle.

lebālāma, *s.* a quarrelsome man.

lebārde, *a.* and *lebārde tīlōa*, one-eyed, having only one good eye.

lebāsar, *s.* onion.

legārri, *num.* nineteen.

lēmā, *s.* 1) Friday, the first day of the Muhammadan week.

2) week, *i. q. māge*.

lēmgī, *v.* only third pers. *diniā lēmtsī*, it has become evening, about seven or eight o'clock.

lērem, *s.* thicket, density: *e. g. lērem káragābē*, thicket of a forest.

lēremwa, *a.* thick, dense, close; *e. g. kúlō kénderbē lēremwa*, a dense cotton-plantation.

lījā, *s.* carcass, carrion.

lījerā, *s.* needle; *kéntsā* or *kul lījerābē*, the eye of a needle.

lījerāma, *s.* tailor.

lījeramāngin, *v.* I become a tailor.

lījerāwa, *a.* having or containing needles.

lījōma, *s.* keeper, attendant.

lījū, *s.* bosom-pocket, pocket. The pocket is generally in the front of the upper garment, in that part of it which covers the chest.

lījūa, *a.* provided with a bosom-pocket.

līfulā, *s.* silver, silver-money.

līfulāma, *s.* a military musician who blows a certain silver instrument.

līfulāwa, *a.* having, containing silver.

līfūrām, *s.* or *kitābū līfūrām*, a pocket-book.

līfūsķin, *v.* I mind, attend to, take care of, keep, (perhaps originally = to keep in the bosom pocket): *Allā ntsē-līfū!* God keep thee! this is used as a reply, on being accosted or saluted. — Perhaps the verb was originally derived from *līfū*, meaning, "to carry in the bosom".

līgāma, *s.* next world, eternity.

līgēfelā, *s.* quarter, region of the world. The *līgēfelā dēge* are: *gédi*, E., *pótē*, W., *yāla*, N., *ānem*, S.

limán, *s.* (Arabic) apparently a high religious official in Mecca to whom the pilgrims have to pay their respects, before they leave the town.

lingata, *a.* pulled out, taken off.

lingin, *v.* (*šī lintšin*) I pull out. put off; used only with regard to clothes of males, *viz.* the trousers and upper garment.

lintá, and *lintárō*, *ad.* much, very, very much, too much, most, *e. g.* *kárīte lintá*, most beautiful; *karátšin lintárō*, he reads exceedingly well.

linte and *lintā*, *n. a.* the act of pulling off clothes.

līngin, *v.* only used in third pers., to shoot, come up, come forth (said of plants); to come out, grow (said of feathers, hair, beard, teeth).

liskin, *v.* I learn. Conj. IV. to teach; *e. g.* *málamyē lukrángā tátānirō tšekkelī*, the priest has taught my son the Koran.

litsām, *s.* bridle.

lógō, *s.* prayer, petition, request.

logóa, *a.* prayerful; mendicant, begging.

logógata, *a.* begged, entreated.

logóma, *s.* beggar.

logógin, *v.* I beg, pray, ask.

logóte, *s.* petition, prayer, request.

logótema, *s.* one who prays to God; a beggar.

lókte, or *lókta*, *s.* 1) an appointed time, a set, fixed time; *e. g.*

lókte tšinógōbē, the general resurrection.

2) season of the year; *e. g.* *lókte nēngalī*, rainy season; *lókte krīgibē*, a season of war.

3) the legal hour for prayer, as —

lókte fátsar, morning about six o'clock.

lókte báltē, nine o'clock a. m.

lókte kau dábū, noon.

lókte dūar, one o'clock, p. m.

lókte lásar or *alahásar*, three or four o'clock.

lókte almákarifū, seven o'clock p. m.

lókte lēsá, eight o'clock p. m.

lólōngin, *v.* I shake, *intr.*, I tremble. Conj. iv., c. Acc., I cause to tremble, to fear.

lóreskin, *v.* only third pers. *tsulōrin*, to boil, *i. e.* to be in a state of boiling. Conj. iv., I cause to boil, I boil.

loúani, *s.* any cloth not sewn, especially the white piece of cloth which the Phula and certain other Muhammadans (not the Bornus) tie round their head in form of a turban. — comp. لوى, to twist a cord.

lúgata, *a.* (from *lúngin*) hanged up, hanging.

lúgeskin, see *lúskin*.

lukrán, *s.* the Koran, from القرآن. — *lukrán búskin*, *lit.* I eat the Koran, *i. e.* I swear, take an oath, by putting my hand first on the Koran, then on my forehead and breast.

lukránma, *s.* a man of the Koran, *i. e.* one who eminently adheres to the Koran.

lúlām, *s.* a little, thin cloud (*cirrus*).

lúngin, *v.* (*ši lúptšin*), 1) I dive, immerge, *e. g.* *ši tsédigā kú-lūguberō lúptši*, he dived to the bottom of the lake.

2) metaphorically, to die; but only used of the king, *viz.* *mei lúptši*, the king died. *

Conj. iv., c. Acc., I put under water, I immerse.

lúngin, *v.* I hang, hang up; comp. *rógeskin*.

Conj. II. I hang on, or round any thing; *e. g.* *kášagar abá-nembē nírō gónyē lúntšigē*, we will take thy father's sword and hang it round thee.

Conj. III. I hang on myself, have something hanged on me; *e. g.* *málam leiāntsen látēna*, the priest has his charms hung round him.

lúskin, or *lúgeskin*, *v.* 1) I come out, off, away; *e. g.* *ši nēm-tsen tsúlugi*, he came out of his house.

2) to pass off, pass, elapse: *dúgō ságā pal kilugō*, before one year elapsed.

M.

mádēge, *a.* female. This word is joined only to *pē*, *kaligīmō*, and *pēr* from the time they are fit for coupling till they have had their first youngling.

mádūa, *s.* (cfr. *adūngin*) prayer, blessing, intercession.

máduāma, *s.* a man of prayer; *e. g.* *málam máduāma*, a praying priest.

maduāngin, *v.* (*i. q.* *mádūa dískin*), I pray, bless, intercede.

máferē, *s.* a short stick, about two feet long, and as thick as a child's wrist, bent at one end like a sickle, and having the bent part sharpened like a sword. It is used by several African tribes in hunting and in war, being thrown at the mark. A representation of it may be seen in No. 4. of the Appendix to Major Denham's Travels.

máferēma, *s.* one who fights or hunts with the *máferē*.

máfi, *s.* hail-stone, hail: *máfi tsúdūrin*, it hails.

máfiwa, *a.* containing hail-stones; *e. g.* *dēlāge máfiwa*, a hail-storm.

máfundi, *a.* big, large; *e. g.* *gēbam máfundi*, a large caldron; *kām máfundi*, a tall or stout person.

máfundi, *s.* a tall, stout man, a man in his best strength, a hero.

máfundīngin, *v.* I become a strong man.

mágalī, *s.* poison with which arrows are poisoned.

mágalima, *s.* one who prepares arrow-poison.

mágalīwa, *a.* having poison, provided with poison.

magūrā, *s.* canoe, ship, vessel: *gēsgū magarābē*, a long stick used instead of oars.

mágarā, *s.* a kind of drum, smaller than the *ganga*: *mágarā káreskin*, I beat a drum.

mágarāma, *s.* drummer.

mágarāwu, *a.* provided with a drum.

mágarantī, *s.* school, *i. e.* a fenced in yard near a priest's house, where children are instructed.

mágarantīma, *s.* the owner of a school.

mágarantīwa, *a.* having a school.

mágarifū, *s.* or *díniā mágarifū*, about seven o'clock p. m.

mágarifūngin, only third pers. *viz.* *díniā magarifútšī*, it has become, or it is about seven o'clock p. m.

mágarifūrám, *s.* the prayer offered at seven o'clock p. m.

mágase, *s.* scissors: *mágase kánu šouábē*, snuffers.

mágasema, *s.* a maker of scissors.

mágasūa, *a.* provided with, having scissors.

máge, *s.* or *kábū máge*, a week, see Gram. §. 206.

mágeskin and *máskin*, *v.* 1) I take from, I take out, I take; *e. g.* *tátantséga tsúrō kílūgubēn mágeskī*, I have taken his child out of the river.

2) I seize, spoil, steal: *bátalma agónisō tsémāgi*, the robber has taken all my thing.

3) I take away capture: *Éngatšī, kéntšī dllābē, andigā sámāge*, the English, servants of God, captured us.

4) I accept, take; *e. g.* *lájāntse mágeskī*, I have accepted his salutation; *wu lemánnem bíārō máskī*, I accepted thy goods as a present.

5) I help, rescue, save, deliver: *sóbāni wīgā múskō kurgúlibēn tsémāgī*, my friend has delivered me from the lion.

mágiā, *s.* or *n. a.* of *māgingin*: supplication, entreaty, solicitation.

mágiāma, *s.* one who supplicates, a suppliant, supplicant.

māgingin, *v.* I entreat, supplicate, solicit, beg; *e. g.* *wu šīgā állān māgigóskō*, I begged him for God's sake.

mágira, *s.* a king's mother.

māgirāri, *s.* the residence or town of a king's mother.

mágō, *n. a.* 1) seizure, spoil.

2) deliverance, salvation.

mágōma, *s.* 1) one who takes, seizes.

2) a deliverer, saviour.

mágum, *s.* a musical instrument made of the horns of cattle, a horn: *wu mágum fūngin*, I blow a horn.

māgúmma, *s.* one who blows the horn, a corneter.

mágūmi, *s.* one who is free-born.

māgūmī, *s.* or *kādāra māgūmī*, a horse, of the size between a pony and a large horse.

mālagalmōitu, *s.* the angel of death, death personified (from ملائكة or مَلَكَ and مَوْت).

mālam or *mālām*, *s.* priest.

mālāmgin, *v.* I become a priest.

maleiga, *s.* an angel (from ملائكة).

mālutšē, *s.* or *kātsagā mālutšē*, a lance, see No. 3 in the appendix to Major Denham's Travels.

manāladū, or: *labillōual*, *s.* the fourth lunar month, on the whole corresponding to our January.

māna, *s.* 1) word, speech, narration, story, tale.

2) desire, wish, thought; *e. g.* *māna kārgebē*, heart's desire; *māna tsūrōntsibē gūltšia*, he having expressed the thought of his heart; *sāndi mānāntsa nā tilōrō tsasāke*, they agreed, were of one mind.

3) language: *ndūyē māna kāmāntsibē pāntšin*, every one understands the language of the other; *komāndē mānānde gadērō tsēdi*, God has divided our languages.

manāgata, *a.* spoken.

mānāma, *s.* a speaker, especially one who is talkative.

manāngin, *v.* I speak, talk. — Conj. II., I speak to, especially harshly, I disturb, trouble; *e. g.* *nā Šūārō nāptsanāté*, *Fulata manātsegin bāyō*, as to a place subject to the Shuas, the Phula do not trouble it.

mānda, *s.* salt: *nikī māndubē*, salt-water.

māndāma, *s.* dealer in salt.

māndāram, *s.* place where salt is got, salt-pit, saltern.

māndāwa, *a.* saline, containing salt.

māngin, *v.* (*ši māttšin*) 1) I draw, draw tight.

2) I beckon with the hand.

maṅgārūgin, *v.* I love, I like, am fond of; *e. g.* *tsairōa ṅgāsoyē šīgū maṅgārtsāna*, all the boys loved her.

maṅgārtemu, *s.* a lover.

māngin, *v.* (*ši māttšin*) I alleviate pain by gently and fre-

quently pressing a cloth, soaked with warm water, on an aching spot.

máŋgin, *v.* I seek: *e. g.* *tšénāni kábū ndirō mágoskō*, I sought my knife for two days. — With *álla* for its subject, it means: God takes away from this world, causes to die. *e. g.* *álla abánigā mátsī*, my father has died.

máŋgur, *s.* the application of a bandage which is soaked in a solution of cow-dung to the nipples of cows and goats, in order to prevent their young ones from sucking. (comp. *ngédē*.)

maŋgúrŋin, *v.* or *máŋgur maŋgúrŋin*, I make *maŋgur*.

máram, *s.* any person exempted by the king from paying taxes.

máram, *s.* the second lunar month of the year, corresponding to our November.

márbā, *s.* a hole for catching wild animals, about eight feet deep, at the margin about four and at the bottom one or two feet in diameter, with a strong, well sharpened post in the middle, about two or three feet high, called *kándaŋ*. The hole is lightly covered over, a bait is placed near it, which when the animals want to take, they fall into the hole, and are pierced by the *kándaŋ*.

margáta, *a.* pleased, meek, gentle.

márgebán, *s.* an animal similar in appearance to the guana, but with the head, tail and legs shorter and thicker than those of the guana; also not amphibious, like the guana. Its meat is very fat, and considered excellent by the Bornuese.

márma, *s.* an officer next in rank to the *meinta*, and always a slave.

márma, *s.* rainbow: *délāge márma kúrtšī*, there is a rainbow.

márŋin, *v.* I deign, grant, yield, consent, allow; *e. g.* *álla logónġa mártšī*, God has granted my request.

márteġeskin, *v.*, evidently a Reflective of an obsolete Relative of *márŋin*, I deign, grant. am pleased to; *e. g.* *márteġenġ bānāseġenġ!* be pleased to help me!

másaná or *másená*, *s.* food, victuals, dish, meal.

masenáma, *s.* owner of victuals.

- masenāram*, *s.* place where food is eaten, refectory.
- masenāwa*, *a.* having food.
- máskalu*, *s.* slap, a blow with the open hand; *wu máskalun šlūgin*, or *būgin*, I give a slap, deal a blow.
- máskalāma*, *s.* one dealing out slaps.
- mastájin*, *s.* a royal speaker and interpreter, also called: *mei mánābē*.
- mášide*, *s.* the mosque (comp. *dúndul*).
- mātu pípitō*, *s.* wasp.
- mátarī*, *s. i. q. búgū*, ashes.
- máta sūlēa*, *s.* a whitish or grey bird, perhaps a vulture, of the size of a small fowl, sometimes coming close to houses and flying off with chickens.
- mátēa* or *mátia*, *s.* (*i. q. árǵem bul*), white millet.
- mátēma*, *s.* one who seeks: *kámū kóa mátēma*, a woman anxious to have an husband; *kóu kámū mátēmu*, a man anxious to get a wife.
- mátsei*, *s.* or *kaligimō mátsei*, a female camel.
- mbāngin*, *v.* I swim.
- mbátēma*, *s.* swimmer.
- mbáreskin*, *v.* I am tired, weary: *wu nírō mbáreskī*, I am tired of thee.
- mbétsī*, a defective verb substantive, used for all persons in both tenses, — to be, to exist: see Gram. §§. 266 and 267.
- mbélā*, or *mélā*, *n. a.* the act of watching, waylaying, ambush, watch.
- mbélan*, *a.* 1) male; used only of the *kanāmō*, *ngalārō*, and *dul*.
2) great, strong: *gulóndō mbélan*, or *gulóndó mbélan*, thumb, great toe.
- mbélanǵin* or *mélāngin*, *v.* I watch, waylay, lie in wait.
- mbélatēma*, *s.* one who watches, or waylays.
- mēgu*, or *mēugu*, or *mēogu*, *num.* ten (from *ugu*, five.)
- mei*, *s.* king.
- meidugū*, *s.* the son of a *meina*, a nobleman.
- meimoútsī*, *s.* a Viceroy, a sub-king, the governor of a province or district.

meimoutsūgin, *v.* I become a governor.

meina, *s.* prince, *i. e.* a son of the king or the *keigamma*. A son of the latter is often called: *meina keigammāmi*.

meinam, *s.* mindfulness, attention, care.

meināmgin, *v.* (*ši meināmtšin*) I mind, attend to, care for, keep (used *e. g.* in reference to children, cattle, &c.)

meināmtēma, *s.* attendant, keeper.

meinta, *s.* 1) a royal Commissary, or Treasurer.

2) *i. q.* *neimmeinta*, the office or rank of a Treasurer.

meintāngin, *v.* I become a royal Treasurer.

meiram, *s.* princess, *viz.* a daughter of the king or *keigamma*.

A daughter of the latter is sometimes called: *meiram keigammāram*.

meiri, or *meiri*, *s.* the residence of a king.

mēngin, *v. intr.* I turn, return, go back.

Conj. II, I return to.

Conj. IV, I cause to turn, I turn, drive, bring back.

mēreskin, or *mēreskin*, *v.* I recover, get well, heal (*intr.*).

Conj. IV, I restore to health, cure, heal.

mērō, *s.* recovery.

mētera, *s.* a round piece of iron, used instead of a hammer.

mēterāma, *s.* or *kōa mēterāma*, 1) a mechanic whose profession it is to dig the deep wells called *balgātši*. He is also called *mēterāma balgātšima*.

2) a common blacksmith, also called: *mēterāma kágelma*.

mēlāngin, see *mbēlāngin*.

mēndē, *s.* last year; *e. g.* *kēnā mēndēbē*, the famine of last year;

mēndē nēngalī, last rainy season; *mēndē bē*, last dry season;

mēndē laia, last Easter.

mēntšē, *s.* former time, past time, first time; *e. g.* *ām mēntšēbē*,

the men of ancient times; *yim dīniā mēntšēben*, in the beginning.

mēntšē, *ad.* before, formerly.

mērdzan, *s.* coral-beads.

mērdzanma, *s.* a trader in coral-beads.

mērmereā, *s.* or *kārūa mērmereā*, whirlwind.

mērsāgata, *a.* trusted, relied on.

mērsāngin, *v.* I trust, confide in, rely on, *c.* Dat. and Acc.: *e. g.* *wōte kāmūnēmmō mērsānēmmī*, do not trust thy wife! *abā-nāga mērsāngī*, I trust my father.

mērsāte, *n. a.* the act of trusting: confidence, reliance.

mērsātema, *s.* a credulous person.

mēsēlam, *s.* a believer in Muhammad, a Moslim, opposed to *kērdī*.

mēsēngin, *v.* only used in the third pers.: *mēsēktšin* and *mēsšin*, it rots, decays.

mēste, *s.* decay, rottenness.

mīna, *s. i. q. kurgulī*, lion.

mīnāwa, *a.* full of lions.

mīnwa, *s.* next year, the coming year; also: *bālī mīnwa*, *id.*

mōga, *a.* deaf.

mōga, *s.* a deaf person.

mogāngin, *v.* I become deaf.

mōlīgīn, or *mōlleskin*, *v.* I wrestle, fight with one: *e. g. wu šīgā mōlīgīn*, I fight with him.

mōrō, *s.* (*i. q. ārgem kamē*), red millet.

mōrōma, *s.* owner of red millet.

mōrōram, *s.* a farm with red millet.

mūlī, *s.* horse-stable: *mūlī pērbē*, horse-dung; *mūlī alfāterābē*, mule-dung; *mūlī kōrōbē*, ass-dung.

mūlīma, *s.* groom.

mūmurīa, *s.* or *kārīa mūmurīa*, whirlwind.

mūngin, *v.* (*ši mūtšin*) I form into balls, make balls.

mūngin or *mōngin* *v.* (*ši mūktšin*) I pull out, draw out; *wu kā-tšin mūngin*, I pull out grass, I weed.

mūrtā, *s.* snuff-box, smelling-bottle.

mūrtāma, *s.* a maker of snuff-boxes.

mūskin, *v.* I put on; used only of a shirt, or any thing put on over the head like a shirt.

mūskō, *s.* 1) arm, hand: *mūskō yiskin*, I shake hands, I give my hand; *mūskō fōngin*, I shake hands. As a military ex-

pression this means "I engage in close fight"; *e. g.* *Fulátāwa múskō fóinyēya*, when we shall be in close fight with the Phula. — *múskō nóteskin*, I attack, begin a dispute, fight, struggle, battle; *e. g.* *áte múskō Fulátārō nótūwí!* do not attack the Phula!

2) branch, bough: *múskō gégābē*, the branches of a tree.

3) menses, menstruation, (a euphemistic expression for it).

múskōma, *s.* murderer; *e. g.* *múskōma dátseban tsédi*, the murderer has committed a homicide.

múskōram, *s.* bracelet, a ring worn by women round their wrists.

mútsi, *s.* 1) a kind of millet used as food for men and horses, also called *ngáfeli mútsi*.

2) a red dye, obtained by boiling the plant of the *mútsi*-millet: *mútsin maringin*, I dye red.

mútsīma, *s.* a dyer in red.

mútsīram, *s.* or *kulō mútsīram*, a farm with red millet.

mútsīwa, *a.* red.

N.

nā, *s.* 1) place, room, spot, abode, home: *nā nemēbē bágō*, there was no room for word, *i. e.* nothing could be said; *nū áten*, in this place, *i. e.* here: *nā abánibēn*, at my father's; *nā yískin*, I make place, give way, *e. g.* *abá kōa*, *nā sē*, *wu tséngē tsédirō*, father, make place for me. I will go down to the ground.

2) estate, age: *nā kámubē tiskin*, to arrive at the age of puberty, used of both sexes, in the case of males in an active, in the case of females in a passive sense. So also *nā kōangábē tiskin*, is used of both sexes in the same manner.

nábata, *a.* seated, sitting.

náge, *s.* kernel.

nágemu, *s.* one who cracks shell-fruit and sells the kernels.

nágeskin, *v.* (*si nátesgin*) I overtake, come to, arrive at, *c. Dat.* and *Acc.*; *e. g.* *bélānirō* or *bélāniga nágeski*, I arrived at

my town; *sóbāni wírō* and *wúgu násegī*, my friend has overtaken me.

naia or *náya*, *s.* 1) side, *e. g.* *naia tilon ganáné!* put it a side!
naia dul, the right side; *naia wóbi*, the left side.

2) part, portion, fraction; *e. g.* *wu náyarō réngin*, I divide into parts.

naínaiṅin, *v.* I gnaw.

náliu or *neṃnáliu*, *s.* slavery (used only of men, — comp. *kália*); *e. g.* *náliayē síga tsebándī*, he has fallen into slavery.

nām, *s.* decency, propriety, politeness; also *nām dīniābē*, id.
námase, *s.* urine: *wu námaseḡ diskīn*, I make water (— comp. *dīgām*.)

námbe, *s.* freedom, liberty.

namgáta, *a.* broken in two.

námgin, or *ṅámgin*, *v.* (*ṣi ṅámṣin*) I break in two; *e. g.* *wu káni námgin*, I break my stick.

Conj. III. to break, intr.; *e. g.* *ṅgáfōni námtī*, my back is broken.

námgin, *v.* (*ṣi náptšin* and sometimes *námṣin*) I sit down sit, wait.

2) to be introduced, to begin, to arise: *yíntema šéda nábgonō*, on that day the (custom of) bearing witness was introduced.

Conj. II., *c. D.*, I sit down to or with one, in the capacity of a servant, I am subject to; *e. g.* *bélāte Šúārō nábyēda*, that town was subject to the Shuas.

námgin, *v.* I mark; *e. g.* *wu agóte kélīmin námgin*, I mark this thing with a coal.

nánma, or *nánwa*, *a.* decent, proper, polite, well-behaved.

namwúra, *s.* greatness, magnitude, size, *i. q.* *neṃkúra*.

nanámiram, *s.* the refuse in melting butter.

nándęskīn, *v.* I bite (said of men, horses, camels, asses, dogs, and insects); *e. g.* *gulóndōni kériyē tṣenándī*, the dog has bitten my finger.

nándi, *pron.* ye. you.

nándō, *s.* the act of biting, bit.

nándōma, *s.* one in the habit of biting.

nañga, *postpos.*, on account of, because of, for the sake of,
— see Gram. § 306, 3.

náptę, *n. a.* of *námgin*: 1) the act of sitting down.

2) way, manner, habit.

nárgē, *s.* 1) streak, a line of colour, a long stripe.

2) a crack, a chink.

nárgēwa, *a.* 1) streaked, striped; *e. g.* *ñgérī nárgēwa*, a striped gazelle.

2) cracked, *e. g.* *ñgé nárgēwa*, a cracked pot.

nārtšino, *s.* the office of an *ārtšínōma*.

nasárñgin, *v.* I make happy, I benefit, prosper, *c. Ac.*

Conj. III., *násartęskin*, I am fortunate, lucky, I gain, win, am successful.

nasárteņa, *s.* benefactor.

nasása, *s.* excrements of men and monkeys.

násā, *s.* (*i. q.* *naía*), side; *e. g.* *násā dul*, right side; *násā wóbi*, left side; *násā tilon*, on one side, aside.

násin, *s.* (*i. q.* *kęnnásin*), dream.

násingin, *v.* (*ši násintšin*) I dream. — Conj. II. I dream of; *e. g.* *wu abánirō našingęskī*, I dreamt of my father.

nátęn or *nátęman*, *ad.* there, then; on the spot, immediately:

nátęn fųgun, henceforth, henceforward, in future.

nátsal, *s.* the office of a *kátsalla*.

nátęskin, *v.* I plant.

nátō, *n. a.* of *nátęskin*, the act of planting, plantation.

náya, see *naía*.

nayáñgin, *v.* (*comp.* *naía*) I go on one side, I go out of the way for any one. (*c. Dat.*)

námgin, see *námgin*.

nąndęli, *s.* jealousy.

nąndęliwa, *a.* jealous.

nąngali, see *nęngali*.

ńda, *pron.* which? what?

ńda, *adv.* where? *ńda bęlāņęm*, where is thy home? *abāņęm*

ńda? where is thy father?

úla, conj. then, pray (Germ. doch.)

ndágū, pron. how much? how many.

ndálimī, s. a lizard: *ndálimī gáburgā*, or *ndálimī gabargámi*, a very large kind of lizards, with a red head.

ndálimī tšólolótómī, a kind of striped lizards.

ndálimī sérdijū, a kind of huge speckled lizards.

ndálimī hásefan, a kind of grey, short, but very thick, lizards, living in forests.

ndálimī kólolókámpū, a small kind of lizards. living in the houses, and supposed to be blind.

ndálingin, v. I steal.

ndálteṃa, s. or *kām 'dálteṃa*, or *bárbū ndálteṃa*, a thief, a robber.

ndárā, or *ndáran* or *ndán*, adv. where? whence?

ndárārō, or *ndárō*, adv. whither? where?

ndárāson, or *ndárāsō*, adv. every where, any where.

ndásō, pron. who? which? what sort?

ndásōyāye, pron. any one, any.

ndébbū, s. a knot: *wu ndébbū ndémgin*, I make a knot; *ndébbū wuṅgin*, I open a knot.

ndémgin, v. (*šī ndéptšin*) 1) I tie (used only with *ndébbū*.)

2) I cause a person to be immovably fixed to any spot, by means of witchcraft.

ndépterám, s. place for tying any thing.

ndú, pron. who? which? e. g. *áte ndú?* who is it?

ndúma, pron. some one, some body, any one: *ndúma bágō*, there is no one.

ndútōma, s. (from *dūtéskin*) tailor.

ndūtomágin, v. I become a tailor.

ndúyāye or *ndúyē*, pron. any one, any.

nyégeskin or *nyégeskin*, v. I mind, attend to, keep; e. g. *súni péntse tšenégin*, a swain tends his cows; *kámū tátántse tšenégin*, a woman attends to her child.

neigum, s. (from *keigam*), the office of a General in Chief or Minister of war.

neigámgin, v. I become a General in Chief.

nemé, s. word, speech, narration, narrative.

nemégata, *a.* spoken, told.

nemégin, *v.* I speak, talk, tell, narrate.

nem or *ngim*, *s.* house, building: *nem tsairōram*, a house belonging to one or more unmarried youth; *nem kálunbē*, a house or hut of grass; *nem téngin*, I build a house.
— See also: *ngúši* and *bóngō*, and compare Captain Denham's Travels, p. 323.

némbē, *s.* (sometimes merely: *bē*) the dry season.

némbēram, *s.* freedom, liberty.

nembigelā, *s.* harvest-time, harvest.

néndoī, *s.* swiftness, speed, quickness.

némgā, *s.* health, soundness, life.

nemganá, *s.* 1) littleness, smallness; *e. g.* *agóte rágesganí nemjanántsurō*, I do not like the thing on account of its smallness.

2) childhood, infancy, youth: *nyúa kóainanyúa nemganándon sóbā diwī*, thou and my husband have been friends from your youth upwards.

némgata, *a.* silent, discreet, quiet.

némgin, *v.* (*ši némts'in*) I am silent, quiet, hold my peace.

Conj. iv., I silence, quiet.

nemkábesē, *s.* softness, tenderness, smoothness.

nemkábugū, *s.* shortness, littleness, smallness.

nemkámbē, *s.* freedom, liberty; *e. g.* *nemkámbē nīrō ntšiskī*, I have given thee liberty, have made thee free.

nemkárge kibū, *s.* courage, intrepidity (comp. the Germ. *Herzhaftigkeit*); *e. g.* *nemkárge kibū gōné!* take courage.

némgudī, *s.* poverty; *e. g.* *ši némgudirō wóltsī*, he has become poor.

nemkétsī, *s.* sweetness, pleasantness, happiness, affectionateness, tenderness: *e. g.* *nemkétsī kóawa kámāntsuabē ngubū*, the affectionateness of a husband and his wife is great.

nemkérđī, *s.* heathenim.

nemkībū, *s.* hardness: *nemkībū kárgibē*, courage, intrepidity.

nemkúra, *s.* greatness, magnitude, size.

nemnām, *s.* decency, propriety, manners.

nemnúámū, *s.* 1) womanhood.

2) a female disease connected with menstruation.

nemsóbā, *s.* friendship: *nemsóbā dískin*, I cultivate or exercise friendship; *e. g. wáa abánemwa nemsóbā ngúburō díyē*, lit. I and thy father have made friendship a long time, *i. e.* were old friends.

nemtsánī, *s.* adultery; *e. g. sándī nemtsánī tsádī*, they have committed adultery.

nemtsárma, *s.* the office of a *tsárma*.

némtsou, *s.* heat, pain, wrath, anger.

néndēlī, *s.* jealousy: *néndēlī dískin*, I am jealous; *sóbāni kámān-tsurō néndēlī tsédin*, my friend is jealous of his wife.

néndēlīŋgin, *v.* I am jealous, apprehensive of rivalry; *e. g. šī kāmāntsurō néndēlīŋgonō*, he was jealous of his wife.

néntšī, *s.* slavery; *e. g. wu néntšīlan*, I am in slavery.

nēngādi, *s.* 1) the yard behind the house, opposed to *bábal*.

2) yard, court, enclosure in general.

nēngālī, and sometimes *nāngālī*, *s.* rainy season.

néskin, *v.* I say, suppose, believe. — comp. *ŋgin*.

nētšī, *s.* (*i. q. kētšī*), sweetness.

nī, *pron.* thou.

nībā, *s.* canwood, a red dye-wood.

nībāma, *s.* dealer in canwood.

nīgā, *s.* marriage, matrimony: *wu nīgā dískin*, I marry, *i. e.* perform the marriage-ceremony, or give in marriage, or enter into marriage; *e. g. málam tátānyūa pērōntsúabē nīgā tsédī*, or: *málam tátānyūa pērōntsúarō nīgā tsédī*, the priest married my son and his daughter; *báli mínwa abáni karáminrō nīgā tšídō*, next year my father will give my sister in marriage; *yayányūa sóbānyūa kū nīgā tsádī*, my sister and my friend were married to-day.

nīgágata, *a.* married.

nīgāma, *s.* one who performs the marriage-ceremony.

nīgáŋgin, *v.* I marry either a virgin or a woman who has been married before; *e. g. wu karámintse nīgátsaŋgáŋí*, I shall not marry his sister. (see *larsáŋgin*).

nigáwa, *a.* married, having a husband or a wife.

nógana, *s.* (from *kógana*), the profession or occupation of a soldier.

nōgáta, *a.* known, public, notorious.

nóngin, *v.* 1) I know, *c. Ac.*; *e. g. wu abáñem nóngī*, I know thy father.

2) I obey, recognise as an authority, *c. D.*; *e. g. wu abáñirō nóngī*, I obey my father.

Conj. IV., I cause to know, acquaint, introduce; *e. g. sǒbāniyē wúga meirō setenōgī*, my friend introduced me to the king.

nóngū, *s.* shame, respect, reverence; *e. g. wu nírō ágō nóngubē diskín*, I do thee honour, respect thee; *nóngūntse bāgō*, he has no shame, is shameless, impudent; *nóngū-bāgō*, impudence, impertinence, *e. g. ši nóngū-bāgō gótšin*, he is impudent; *nóngurō yākéskin*, I put to shame.

nóngūa, *a.* shameful, disgraceful, ignominious; *e. g. wúrō nóngūa*, it is disgraceful for me.

nóngūgata, *a.* being considered as disgraceful, ignominious.

nóngūma, *s.* one who is shy, bashful, shamefaced, modest.

nóngūngin, *v.*, *c. Ac.* and *Dat.*, I am ashamed; *e. g. wu nigā nóngūngī*, I am ashamed of thee; *wu šīgā nóngūngana*, I am ashamed of him; *áte wúrō nóngūñemmi*, be not ashamed of me! *Conj. IV.*, *c. Ac.*, I put to shame.

nótē, *n. a.* the act of knowing, knowledge.

nótēma, *s.* a learned man, one who knows a great deal.

nóteskin, *v.* I send, used with regard to any thing that may be sent (*comp. tsebángin*): *kámmō múskō nóteskin*, I attack any one.

nótō, *s.* message; *e. g. nótōni yáte abáñirō!* carry my message to my father!

nótōma, *s.* one who sends a message.

ntsáfōn, or *ntsáfēn*, *a.* similar, like.

ntsáfōn, or *ntsáfēn*, *s.* likeness, image, picture.

ntsákkarei, *n. a.* of *yakkáraskin*. the act of teaching.

ntsákkareíma, *s.* teacher.

ntsánganga, *n. a.* of *yángángaskin*, the act of mocking: mockery.

ntsángaigáma, *s.* a mocker.

ntsárbui, *s.* (also: *ntsárbui kálēmbē*) pain in the bowels, gripes.
ntsárdugō and *ķentsárdugō*, *n. a.* of *yárdūgēskin*, the act of accompanying.

ntsárdugōma, *s.* one who accompanies, a companion.

ntsárū and *ķentsárū*, *n. a.* of *yārūgēskin*, the act of redeeming: redemption, liberation.

ntsárūma, *s.* redeemer, liberator.

ntsásāmō, *s.* yawning: *ntsásāmō yākēskin*, I yawn.

ntsátō or *ķentsátō*, *n. a.* of *yáskin*, the act of carrying.

ntsátōma, *s.* carrier.

ntsásarei, *s.* cough; *e. g.* *ntsásarei yākēskin*, or *yasaráskin*, I cough; *ntsásarei sētei*, I have a cough.

ntsásareima, *s.* one who has a cough, especially a severe one.

ntsátsarei, *n. a.* of *yētseráskin*, the act of believing, faith.

ntsatsareima, *s.* believer.

ntsēkēliō, *n. a.* of *yikēliskin*, the act of teaching.

ntsēkēliōma, *s.* teacher.

ntsérgei, *n. a.* of *yirgáskin*, the act of adding: addition, increase.

ntsōngin, *v.* (*ši ntsóktšin*) I open the skin with a needle or some other sharp instrument in search of a thorn. or the like.

ntsōnmāram, *s.* hip-bone.

ntsukkūrō, *n. a.* of *yukkūruskin*, fall, setting: *ntsukkūrō ķēngalbē*, sunset.

ntsūmbulō, *s.* state of being full, fulness.

ntsūngin, *v.* (*ši ntsúntšin*) I beg, supplicate, solicit.

ntsúntsungin, *v.* (*ši ntsúntsuntšin*) I suck; *e. g.* *tátātē tēgam yāntsibōga ntsúntsuntšeni*, this child does not suck its mother's breasts.

ntsúntsunte, *n. a.* the act of sucking.

ntsúntsuntēma, *s.* a suckling.

ntsúntuma, *s.* a beggar.

ntsúrō or *ķentsúrō*, *n. a.* of *yūrúskin*, the act of falling: fall.

ntsútī, *s.* the beard on the chin.

ntsútīwa, *a.* having a chin-beard, bearded.

ntšětsō or *kěntsětsō*, *n. a.* of *yětsěskin*, the act of killing: a murder.

ntšětsōma, *s.* a murderer.

ntšífō, *n. a.* the act of buying: purchase.

ntšífōma, *s.* or *kām tšífōma*, a buyer.

ntšilau, *s.* snare, gin, noose: *ntšilau tūngin*, I lay a snare.

ntširginč, *s.* copper: *kulum ntširginčbē*, a copper-ring.

ntširī, *s.* a nicely tanned and coloured sheep-skin or goat-skin.

ntširīma, *s.* one who works in coloured leather.

ntširīngin, *v.* (*ši ntširīttšin*) to spit out with some force.

ntširōmi, *s.* elbow.

ntšitā, *s.* pepper.

ntšitāma, *s.* a trader or dealer in pepper.

ntšitārām, *s.* place where pepper is grown.

ntšitāwa, *a.* containing pepper.

ntšō or *kěntsō*, *n. a.* of *yiskin*, the act of giving: gift, donation, grant.

ntšólūngin, *v.* (*i. q. kěrtsaingin*) to sit down on the ground, like a lion or a dog.

ntšōma, or *kěntsōma*, *s.* a giver.

ntšūgō, *s.* rumination; *e. g. ntšūgō pēbē*, the rumination of a cow.

ntšūgōngin, *v.* to ruminate, to chew the cud.

ntšūgōwa, *a.* ruminant: *tšāgen tšūgōwa*, a ruminating animal.

ntšūrōma, *s.* a hole dug in the ground (*i. e.* sand), from two to three feet deep, for the purpose of tying horses. This is effected in the following manner: The horse's rope is tied round three or six thin, short sticks: these being laid on the bottom of the hole, and the hole filled up with sand, the horses are fastened so well, that Ali said, "*per dūmōamayē móktšin bāgō*". To tie a horse in such a manner is expressed by: *per tūngin*, or *per ntšūrōman tūngin*.

nūfū, *s.* a kind of small ground-nuts.

nāna, *u.* dead.

nunārīngin, *v.* to snarl, growl (said of lions and buffalo-bulls).

nunārte, *n. a.* the act of snarling, growling.

nunārteṃa, *s.* one who snarls, growls.

nūskin, *v.* I die.

nusótō, *s.* a foreign country (Germ. die Fremde); *e. g.* *wu nusótōrō lénḡin*, I go to a foreign country.

nusotónḡin, *v.* I am or become a stranger.

nyága, *s.* sweat meat, confectionary, made of flour, melted butter and honey or a certain sweet fruit. called *álfā*. It is of the size of a large round loaf of bread, and is dried in the sun, after its dough has been kept in a calabash for about two or three days.

nyágáma, *s.* one who makes sweat bread, a confectioner.

nyégáta, *a.* mashed, pounded.

nyéḡeskin. see *néḡeskin*.

nyénḡin, *v.* I mash, pound, pulverize, by rubbing with a stone, I grind: *ši árgem ráḡgorō nyétsin*, she grinds flour.

nyéte, *s.* pounding, pulverization.

nyétema, *s.* one who pounds, pulverizes.

nyéteram, *s.* a stone prepared in a peculiar manner for pounding, a grind-stone.

N̄.

ngá, *a.* (see *tsér*) 1) well, sound, healthy; *e. g.* *wu ngá ganí*, I am not well; *šim ḡgā*, a sound, intelligent eye.

2) alive, living, green; *e. g.* *ši nána ganí šl ngáma*, he is not dead, he is living; *ḡḡgá ngā*, a green tree.

3) of a quick understanding, intelligent, clever; *e. g.* *tátáte kágāfu ganí, ngā tsér*, this boy is not stupid, but very intelligent.

ngádurma, *s.* reporter, one who officiously tells tales, a tale-bearer.

ngádurḡin, *v.* I report, bring up; *e. g.* *ní wúgā ngádareshēmā, šédāḡem káté!* as thou hast reported me, bring thy witness.

Conj. II., I bring up before, report to: *ní wúgā abāḡemmō ngádareshkigem*, thou hast reported me to thy father.

ngáulōma, *s.* (from *gádeskin*) a grumbler.

ngáfanā, *s.* 1) shoulder; *e. g.* *ngáfanāḡemmō ganáḡené*, put it upon thy shoulder!

2) wing; e. g. *tātāni ngáfanū ngúlobē ndísō kám̄tsī*, my boy cut both the wings of the bird.

ngáfanāma, s. one who is accustomed to carry loads on his shoulders.

ngáfanārám, s. or *tsánei ngáfanārám*, a white cloth, worn by great men on their shoulders.

ngáfarei. s. tail (viz. of cattle, camels, sheep, goats, serpents, fish, beasts, birds): comp. *kádui*.

ngáfareiva, a. having a tail, tailed.

ngáfēti, s. saddle-cloth.

ngáfēli, s. (by a native of *Digōa* pronounced *ngábēli*, and erroneously called "beans" in Major Denham's Travels, p. 317) millet, commonly called "kuskus". In Bornu it is chiefly grown in the neighbourhood of the *Tsáde*, and there are the following different kinds: 1) *maságūá* (*Digōa*: *musōrá*); 2) *búrgu*; 3) *šigēram*; 4) *sámbul*; 5) *káfuguram* (in *Digōa*: *wólōganá*); 6) *kalakaláno* (in *Digōa*: *kēli kētsī*); 7) *sábāde*; 8) *kēliram*, 9) *ngáfēli tsármā*, a large-grained, brown millet, next to *árgem*, in quality.

ngáfēlīma, s. owner and seller of millet.

ngáfēlírám, s. or *kúlō ngáfēlírám*, a millet-farm.

ngáfēlūva, a. containing millet, being rich in millet.

ngáfō, s. 1) the back-part of the body: *ngáfō bēlābē* or *ngáfō pátōbē*, the environs of a town, at some distance from the houses. — *ngáfō múskōbē*, *ngáfō šībē*, the upper part of the hand and foot, opposed to *tsúrō múskōbē* and *šībē*; — *ngáfō kámmō yiskin*, I turn my back on any body; — *ngáfō kámbērō gágeskin*, I go over to any party, e. g. *ši ngáfō Fulátubērō gágī*, he went over to the Phula.

2) the opposite bank, the opposite shore; e. g. *ngáfō kómodūgubērō kōgedányā*, when they had crossed to the opposite bank of the river.

ngáfōn, adv. behind; e. g. *ši ngáfōn gáptsī*, he was left behind.

ngáfōngéluḡin, v. I tie a person's hands on his back; e. g. *ši wúgā ngáfōngélešī*, he has bound my hands upon my back; *múskōndē ngáfōngéltsa*, they tied our hands on our backs.

ngāfōngin, *v.* I go back, I withdraw.

ngāforō, *adv.* backwards, behind, back.

ngágarā, *s.* trough, watering-trough.

ngágarāma, *s.* the owner of a watering-trough.

ngágarāwa, *a.* provided with a watering-trough.

ngáge, *s.* the bird magpie.

ngágūa, *a.* full of magpies.

ngágō, *n. a.* of *gágeskin*, the act of entering: entrance; *e. g.*

ngágō némbē, the entrance of a house.

ngaidō, *i. q.* *ngéidō*.

ngalei, *s.* a plant of which ropes are made.

ngálgata, *a.* measured

ngálgō, *s.* recovery, improvement.

ngálgō, *a.* (perhaps derived from: *ngalāgō*) now used as comparative of "well," when referring to health: better, improved in health.

ngalgōngin, *v.* I am better, I recover, improve.

ngáliō, *s.* an iron hand-bill, about two and a half feet long, sharp like a razor, and used by the Bornu Infantry to be thrown at a retreating enemy. There is a representation of one in the Appendix to Major Denham's Travels, Fig. 3.

ngálē, *s.* a rough grass-mat used to line the holes or pits in which the Bornuese keep their millet, instead of in granaries.

ngálle, or *ngáltē*, *ad.* ever, at any time; *e. g.* *wu šigā ngálle rúsganí*, I have never seen him; *ni ngállēma agótegei pá-nēmba?* didst thou ever hear such a thing? *wu katambús-kōman ngáltē wúa tátāwa nā tilon lényendé*, since I was born I never walked with a boy in one place.

ngállēma, *s.* maker of rough grass-mats.

ngálingin, *v.* I measure.

ngálō, *s.* bean. The Bornuese have various kinds of beans, as: *ngálō tšigar*, small red beans; *ngálō mūs-kō Fulátā*, another kind of red beans; *ngálō kóyām kúlē*, (in *Dígōu* called: *kúlīmi*), a kind of speckled beans: *ngálō káfj*, another kind of speckled beans.

ngáltēma, *s.* one who is in the habit of measuring.

ngáltērám, *s.* a measure: *tsáka ngáltērám*, a calabash of two spans and the two upper joints of the middle finger in circumference, used in measuring grain; *dáram galterám*, another dry measure, equal to four *tsáka*.

ngámā-šim, *s.* the eye-lashes and the hair of the eyebrow.

ngámaram, *s.* a water-demon, living in wells, cisterns, pools, lakes, rivers, supposed to be in shape like a white man. These demons often catch people who fetch water, after night has set in. If a male demon catches a man, he kills him at once, if a woman, he keeps her for a time (a month or a year) and then lets her go again; if a female demon, she kills the women and keeps the men alive.

ngámđē, *a.* 1) dry; *e. g.* *tsáneini ngámđē*, my clothes are dry.

2) lean, meager, thin (used only of living beings and plants, not *e. g.* of meat).

ngámđō and *keṅgámđō*, *n. a.* of *gámbuskin*: the act of scratching.

ngámđéngin, *v.* 1) I dry, become dry.

2) I grow thin, lean.

ngámgin, *v.* (*ši ngámštšin*) 1) I dry, become dry.

2) I become thin, lean.

Conj. IV., I dry, cause to dry; *e. g.* *kámū tsáneintse tsete-ṅámgin*, the woman dries her clothes.

ngampátū, *s.* cat, *viz.* a black one: *ngampátū ndúrwai*, a white, grey or speckled cat, which are never domesticated, but live wild in the woods. *ngampátū káragābē*, *i. q.* *dzá-dzirma*, leopard.

ngampátūa, *a.* being provided with cats.

ngándō or *keṅgándō*, *n. a.* of *gándeskin*: the act of licking.

ngándōma or *keṅgándōma*, *s.* one who licks, a licker.

ngángin, *v.* (*ši ngámštšin*) I milk; *e. g.* *wu pē ngángin*, I milk a cow; *wu keám ngángin*, or *wu ngántē ngángin*, I milk.

ngántēm, *s.* 1) paramour, a male or female, living in a state of adultery.

2) adultery; *e. g.* *sándi ngántēm tsádī*, they committed adultery.

nganténgin, *v.* I have or keep a paramour.

ngantéma, *s.* one whose business it is to milk.

ngánterám, *s.* or *kúmō ngánterám*, the calabash used in milking.

ngántši, *s.* 1) chest, breast: *wu ngántšini bēlwa*, I am tattooed (lit. razored) on my chest.

2) breast, udder: *ngántši kámubē*, a woman's breast; *ngántši pēbe*, the udder of a cow.

3) front (*i. q. fūgū*): *kábin abándeýē ngántšindēn*, *kábin yāndēbē ngántšindēn*, *ágō tšidíyenna nōnyendé*, with the corpse of our father before us, and with the corpse of our mother before us, we did not know what to do.

4) fathom (*i. e.* the measure from hand to hand, when the arms are stretched out): *wúrō tsánci ngántši ndi šē*, give me two fathoms of cloth.

5) the track of serpents and snails: *wu ngántši kádlibē rúskī*, I have seen the track of a serpent.

ngántšūwa, or *ngántšūa*, *a.* having breasts, having an udder, especially of a large size.

ngángala, *a.* speckled.

ngáran, *s.* a species of wild cattle, with large ears, and two straight horns. They are much dreaded by the natives.

ngáranma, *s.* one who hunts wild cattle.

ngáranwa, *a.* full of wild cattle.

ngárgē, *s.* dung of camels, sheep, and goats; comp. *šínḡē*.

ngárgūa, *a.* full of dung.

ngárī, *s.* 1) fiction, invention, fabrication.

2) jest, joke.

ngárīmu, *s.* deceiver, jester, joker, one who tells stories to entertain people.

ngárīngin, *v.* I deceive, disappoint, make a fool of one, fool, jest, joke.

ngárīwa, *a.* jocose, jocular, jesting.

ngárīngin, *v.* I belch.

ngárītēmu, *s.* one who belches.

ngásugei, *s.* a species of wild cattle, a little smaller than the *ngáran*.

ngásō, 1) all; *e. g.* *ām 'gásō*, all the people.

2) whole; *e. g.* *Fulātā tsédīni ngásō tártsā dātsi*, the Phula have completely desolated my whole land.

ngášō, *s.* stork. It is a bird of passage in Boruu, arriving at the commencement of the hot season, *viz.* in March or April, spending the rainy season there, and leaving again in the beginning of the cold season, *viz.* in October.

ngátsigā, *s.* a cover, especially the cover of a pot or caldron: *ngátsigā kálābē*, the skull.

ngáwa, or *ngoua*, *s.* shield, made of the hide of wild cows (*ngáran*) or alligators. — *ngáwa-pátē*, a camp for common soldiers.

ngáwā, or *ngouā*, *s.* wrestling: *ngáwā mólugin*, I wrestle.

ngáwa, *a.* (*i. q.* *ngá*), well, alive.

ngáwāma, *s.* trader in shields.

ngáwāma, *s.* wrestler.

ngáwāwa, *a.* having a shield, provided with shields.

ngáwāwa, *a.* devoted to wrestling, marked by wrestling; *e. g.* *yim 'gáwāwa*, a day on which a wrestling match takes place.

ngála, *a.* 1) fine, beautiful.

2) good, excellent.

ngálan̄gin. *v.* 1) I become beautiful, good, pleasing: *wu níwō ngálan̄gin*, I please thee.

2) to be an omen for good; *e. g.* *kémbal kau tsátanāté ngá-látsonōbá?* will this eclipse of the sun be a token for good?

ngálarō or *ngalā*, *adv.* fine, beautifully, well, pleasingly, pleasantly.

ngálarō. or *ngalārō*, *s.* a ram, a male sheep.

ngálarōa, *a.* provided with a ram, full of rams.

ngálarōma, *s.* the owner of a ram.

ngáli, or *ngelī*, *s.* year (*i. q.* *kérfū* and *sága*.)

ngálīwa, *a.* aged.

ngárrī, or *ngérrī*, *s.* (*i. q.* *kānī káragābē*), a sort of chamois-goat, wild goats, with twisted horns.

ngárīma, *s.* a hunter of chamois-goats.

ngé, *s.* pot.

ngéi, *ad.* (probably from *ngadi*), so, thus, in such a manner.

ngéidō, or *ngaidō*, *s.* jaw.

ngéirō, *ad.* so, thus: *ngéirō dé*, do it thus!

ngéiya or *ngaiya*, *s.* 1) sherd: *ngéiya ngébē*, potsherd.

2) the weight affixed to spindles in spinning; also *ngéiyu perirám*, *id.*

ngéma, *s.* potter: *kálgun 'gébē*, potter's earth.

ngēséngin, *v.* (*ši ngéššin*) *i. q.* *sébgéskin*, I forget.

ngésgata, *a.* forgetful.

ngéwa, *a.* having a pot or pots.

ngébulārám, *s.* saddle-bag.

ngédē, *s.* a bundle of thorns or sharpened sticks tied over the mouth of a calf to prevent it from sucking beyond the time, as it pricks its mother, when it comes near the udder. — *ngédē kélēngin*, or *tándeskin* = *ngédē diskín*.

ngéli, see *ngali*.

ngenī, *s.* orphan, *i. e.* a child without a father or without parents: *ngenī táta*, an orphan-child; *ngenī kéngalī*, an orphan-boy; *ngenī pérō*, an orphan-girl.

ngenīngin, *v.* I become an orphan.

ngenīrám, *s.* alms given to an orphan.

ngepal, *s.* egg; *e. g.* *ngepal kúguibē*, fowl-egg; *kúgui ngepal káltšin*, the fowl hatches eggs.

ngerbū šiši, *s.* a species of eagle, a little smaller than the *kóge*.

ngérem, *s.* a gallop, a race: *per-ngérem*, or *ngérem pérbē*, horse-race, *e. g.* *wu per-ngéremmō lénganī*, I did not go to the horse-race. *kaligimō-ngérem* or *ngérem kaligimōbē*, a camel-race.

ngéremgata, *a.* fatigued or exhausted from running.

ngéremgin, *v.* (*ši ngéremtsin*) I run, gallop, race: *wu pérni ngéremgin*, I gallop my horse; *wu pérnilan ngéremgin*, I gallop with my horse; *bélu ngéremgin*, I take a town by storm.

ngéremma, *s.* racer, one distinguished in racing, (used of men and animals.)

ṅgēremṭe, *n. a.* the act of running: a gallop.

ṅgēremṭerám or *ṅgēremrám*, *s.* a place for running, a race-course.

ṅgérge, *s.* a leather-bag, used for carrying loads on the head;

ṅgérge kāmūbē, womb: but with this signification *ṅgérge* is considered vulgar, and *yā kúra*, is used more frequently.

ṅgérgeṃa, *s.* bag-maker.

ṅgérḡā, *a.* having a bag, or bags.

ṅgérī, see *ṅārī*.

ṅgérīfū, *s.* bastard, a child born by fornication.

ṅérma, *s.* or *per ṅérma*, a common horse, (*viz.* not a pony.)

ṅéṣe, *s.* a cutaneous disease, resembling struma, consisting in protuberances, often of a very large size, on any part of the body. They do not give pain, are common in men, less so in cows, and still less in camels.

ṅéṣūa, *a.* having such cutaneous protuberances.

ṅígī, *s.* a pigeon, dove: *ṅígī málam*, a wild pigeon, grey and small, with two black rings round the neck; *ṅígī gátū*, a large wild pigeon; *ṅígī búllam*, a white wild pigeon; *ṅígī kátafar*, the common house-pigeon.

ṅíkī, *s.* a cricket: *ṅíkī tšírín*, the cricket squeaks, or chirps.

ṅín, *v.* (*i. q.* *neṣkin*) 1) I say: *ṅḡō tágarda ṅḡānēmbē*, *tse*, here is thy marriage-certificate, said he.

2) I think, suppose, believe: *kúlōlan kām bágō tsa*, they thought there was nobody on the farm; *dā pándeṣkī tse*, he thought he had got meat.

3) construed with a *Dat.*: I call, *e. g.* *šrō kérdī gam*, thou callest him a heathen.

4) I wish, want, intend, am just about: *mína tšīgányā*, *ḡé-rōga baktšín gonō*, when the lion had risen, he wanted to strike the girl; *léneṣkē*, *kómbū māṅgin ḡgē*, I went and intended to seek food.

ṅím, *s.* (*i. q.* *neṃ*) house.

ṅḡō, *ad.* behold, here.

ṅḡōardi, *s.* ox, *viz.* one which was castrated when quite young, and thus differs from a *kanámō*, which was castrated when older.

ngógí, *s.* sour milk, after the cream is taken off; — comp. *kéndermū*.

ngógulō, *s.* the gullet, the canal which conveys food from the mouth into the stomach.

ngólō, *s.* 1) seat, *viz.* that part of the human body on which one sits.

2) back, back-part, hind-part, loins: *ngólō líferābē*, the thick part behind the eye of a needle.

ngólolī, *s.* the plant which bears beans; also *kálū ngólolī*, *id.*

ngólōlírám, *s.* a field planted with beans.

ngólōrám, *s.* strings of beads, worn by girls and young women under their clothes around their waist. These waist-rings are worn as commonly by Negro females as finger-rings or ear-rings by Europeans.

ngórdoñ, *s.* hamstring, the tendon of the ham.

ngótkem, *s.* (also *ngóatkem*) the hill of that species of termites, which are called *kánām gálgalma*.

ngubū, *a.* much, many.

ngubúngin, *v.* to be or become many; only used in *pl.* *e. g.* *nándi ngubúmwī*, ye become numerous. — Conj. *iv.* I multiply, make many.

ngúburō, *ad.* much, a long time; *e. g.* *sóbāni ngúburō bánāsegī*, my friend helped me much; *mei ngúburō degá!* long live the king!

ngúdei, *s.* a wooden hook, sharpened like a knife, and used in hunting and sometimes even in war.

ngúdeima, *s.* one who makes or uses such hooks.

ngúdí, *a.* poor, wretched, miserable, destitute.

ngúdí, *s.* a wretch.

ngúdí, *s.* 1) poverty, wretchedness, misery, destitution.

2) the disease of the guinea-worm, and also the guinea-worm itself. It bears this name, because the disease always reappears at the commencement of the rains, thus preventing the diseased from attending to their farms and consequently reducing them to poverty. — *ngúdí píngin*, I take out the guinea-worm.

ṅgudṅgin, *v.* I become poor, destitute. — Conj. *iv.* I make poor, empoverish.

ṅgūlō, *s.* bird.

ṅgūdōa, *a.* having birds, full of birds.

ṅgūdōma, *s.* birdman, birdcatcher.

ṅgūdū, *s.* thirst: *wūgā ṅgūduyē sētei*, I feel thirst, am thirsty.

ṅgūdūa, *a.* having thirst, thirsty.

ṅgūgāta, *a.* bowed down, bent.

ṅgum, *s.* forehead.

ṅgūmma, *a.* having a large, prominent forehead.

ṅgūmdē, *s.* handle (*viz.* of a hoe).

ṅgūmdēma, *s.* one who makes handles of hoes.

ṅgūmdēwa, *a.* provided with a handle.

ṅgūmī, *s.* chin.

ṅgūmūwa, *a.* having a chin, especially a large one.

ṅgūmorī, *s.* festival; *e. g.* *ṅgūmorī laiābē*, the Easter-festival.

ṅgūṅgin, *v.* I bow down, *intr.*; *e. g.* *wu širō ṅgūṅgī*, I bowed down before him, made a bow to him.

ṅgūr, *s.* the stone of fruits: *ṅgūr káṅgin*, I break a stone; *ṅgūr kēnderbē*, the cotton-capsule before it opens. After opening it is called *kalgūtan*.

ṅgūrā, *s.* a wild plant, whose root, similar in appearance to ginger, but of a different and disagreeable taste, is often eaten in time of famine: *kānā ṅgūrārām*, the famine of 1792, in which this root was resorted to as a means of sustenance.

ṅgūrdegī, *a.* lame.

ṅgūrdegī, *s.* a lame person.

ṅgūrfū šišī, or *ṅgūrbū šišī*, *s.* a sort of hawk or vulture. Ali Eisami calls it a "small eagle".

ṅgūrgulē, *s.* the head of the wind-pipe.

ṅgūrnō, *s.* favour, kindness, blessing; *e. g.* *ṅgūrnō illābēn wu gālifūgōskō*, by the blessing of God I have become rich.

ṅgūrnōgāta, *a.* favoured, assisted.

ngúrñòngìn, *v.* I favour, assist, help, cause to prosper; *e. g.*
abáni wúgā ngúrñòšī, my father has favoured me.

ngúrñòtę, *n. a.* the act of favouring, helping.

ngúrñòtęma, *s.* assistant, helper.

ngúrō, *s.* home, town. *i. q.* *bęla*.

ngúrōma, *s.* headman or magistrate of a town or village.

ngúrōmášī, *s.* a neighbouring town (*i. q.* *bęlamášī*): *bęla ngúro-
 máširō lęngìn*, I go to a neighbouring town.

ngúruńgurím, *s.* knee.

ngúruńgurímgin, *v.* I kneel.

ngúruńgurímte, *s.* the act of kneeling.

ngúrutū, *s.* hippopotamus, (also called *kamáun 'kíbē*, *i. e.* water-
 elephant.) The Bornuese say, *ngúrtū kamáwungā dā tsógō
 tilon kótsęna*, *kamáwun gúrtūga šilā tsógō tilon kótsęna*, *i. e.*
 a hippopotamus exceeds an elephant by one basket of flesh,
 and an elephant exceeds a hippopotamus by one basket
 of bones.

ngúšī, *s.* a hut, hovel, as used in farms, consisting merely of
 what would be the thatch in a regular house.

ńkí, *s.* water; *e. g.* *ńkí tšim*, bitter *i. e.* salt-water; *ńkí kálam*,
 fresh or sweet water.

ńkíma, *s.* (also *kír ńkíma*) a female slave whilst selling water
 on the market, a privilege which masters frequently allow
 their slaves.

ńkírám, *s.* or *nā ńkírám*, place where water is fetched, water-
 ring-place; *ńgę ńkírám*, water-pot.

ńkíwa, *a.* watery; *e. g.* *káfur ńkíwa*, a watery grave.

O.

òtšimaduláyer, *s.* (*i. q.* *wòtšimadaláyer*) the seventh lunar month
 of the year.

òtšimadalául, *s.* (*i. q.* *wòtšimadalául*) the sixth lunar month of
 the year.

P.

pā, *s.* house, home. This word denotes the house and the whole premises belonging to it, which are generally surrounded by a fence. — *gēsḡā kūra tīlō tsūrō pānēmbēn 'bētši*, there is a large tree in the middle of thy home.

pāḷgeskin, *v.* 1) I wander, go astray, have lost my way; *e. g.* *tātāntse káragān pátsegēna*, her child is going astray in the wood.

2) to be lost; *e. g.* *kitábūni pátsegī*, my book is lost, I have lost my book.

3) I perish, die. In this sense it is chiefly used in speaking of the death of respectable people.

Conj. IV.: 1) I cause to be lost, I lose, waste.

2) I destroy, kill, carry off; *e. g.* *ām wúra nigāsō bamba tse-pátkō*, the plague carried off all the great men.

pāḡáta, *a.* awakened, awake, waking.

pāḡáta, *a.* changed: *pē pāḡáta*, a cow with calf; *kāmū pāḡáta*, a woman with child, a pregnant woman.

pāḡgata, *a.* split.

pāḷigin, *v.* 1) I change; *e. g.* *wu kálugūni pāḷigī*, I have changed my shirt.

2) I obtain by a change, or by exchange, by barter (Germ. eintauschen); *e. g.* *mei keigamma bēlin pāḷtši*, the king made a change to get a new Commander.

Conj. II., I exchange, *e. g.* *wu kitábūni kitábūnēmmō pāḷgeskin*, I will exchange my book for thine.

Conj. III., I change myself, *i. e.* my mind or my clothes &c. *kāmū pāḷtī*, a woman has changed, *i. e.* she has become with child; *pē pāḷtī*, a cow has become with calf.

pāḷigin, *v.* 1) I divide or cut in two, I split; *e. g.* *wu gēsḡā pāḷigin*, I split wood.

2) I marry for the first time; *e. g.* *sōbāni karāmūnigā pāḷtši*, my friend has married my sister.

Conj. III., I marry, *viz.* I enter on the married life for the first time.

pándeskin, v. 1) I catch; e. g. *wu ñgúdō pándeskī*, I have caught a bird.

2) I hit, reach, catch; e. g. *nāni ganá lagá ñgáfōn káyē tse-bándō*, the stick hit some little spot on my back.

3) I reach, arrive at; e. g. *dábū káragābē pándeskī*, I reached the middle of the forest.

4) I get, find, obtain, acquire; e. g. *kalló ñgubū pándeskī*, I have got much money; *kálāni pándeskī*, I escaped, was saved, delivered. If a woman says so, it generally means: I have safely got over my confinement.

5) to befall, to happen to; e. g. *áfī ñgū ntsebándō?* what has happened to thee?

pāngáta, a. heard, understood, obeyed.

pángin, v. (*ši pántšin*) 1) I hear; e. g. *kām móga pántšin bágō*, a deaf person does not hear.

2) I understand; e. g. *wu mána gúllemmáté pángani*, I did not understand what thou saidst.

3) I agree to, obey, yield; e. g. *ši abántsibē pántšin bágō*, he does not obey his father; *kásūa kárgun pántšin bágō*, the sickness does not yield to medicine.

4) I mind, attend to, care for; e. g. *ni yóññemī yāye, yókte pántsei bágō*, even if thou drive them, they never mind driving.

5) I feel; e. g. *ši séren pántšin*, he feels pain.

6) I smell; e. g. *wu keínō kábinbē pángī*, I smelt the stench of a corpse.

pángin, v. (*ši pátsin*) I awake, *intr.*; e. g. *gübōgem kokóreō kēukényā*, *wu págoskō*, I awoke when the cock had crowed.

Conj. IV. I wake, awake, waken, *trans.*; e. g. *bálī sébā kokóreō burgóben wúgā sétepāgé!* awaken me to-morrow morning at the first cock-crowing.

párgatē, s. midst, middle (*i. q.* *kátē*. — comp. also *fárngin*.)

párgatēn, ad. between, in the midst of.

pári, see: *fári*.

pármū, s. (*i. q.* *ñgeídō*) jaw-bone, cheek, face.

párngin, see *fárngin*.

pátag, *s.* a kind of gruel, rather more solid than *bēlem*: *pátag kárñgin*, I prepare such gruel; *pátag gándęskin*, I lick it, the mode of eating it being to take it with the fingers and lick it off.

pátelei, see *fátelei*.

pátkē, *s.* goods, merchandise.

pátkēma, *s.* merchant, trader: *kúli pátkēma*, a certain insect, so called from the industry with which it carries all sorts of things together and hoards them up in its abode in the ground.

patkēmáñgin, *v.* I become a merchant.

pátō, *s.* home, house: *pátō rāmābē**), heaven; *pátō sęgdibē* (never *ñem sęgdibē*) a temporary home or house, made for travellers or strangers. *Pátō* and *ñem* differ from each other thus, that the former implies the whole enclosure or premises, including kitchen, houses for the women, yard &c., whereas the latter signifies a single building.

pátōma, *s.* 1) the owner or master of a house, a landlord, *i. q.* *kómā pátōma*. — *kámū pátōma*, landlady.

2) husband, wife. This appellation is generally used by married people in addressing one another, in preference to the proper name.

patsárgata, *a.* interpreted, explained, expounded.

patsárñgin, *v.* I interpret, explain, expound.

patsárte, *n. a.* the act of interpreting: interpretation, explanation.

patsárte, *s.* Interpreter, expositor, commentator.

pē, *s.* cattle: *pē kámū*, a cow; *pē kōáñgā*, a bull. There are three kinds of cattle in Bornu, all provided with a hump, and, when castrated, all of them used as *kanámō láptę-rám*, or oxen of burden. The smallest kind is called *madará* or *pē madará*, and has small horns like our common cattle. The next in size is called *pē kúrī*, or simply *kúrī*, and has short, but very thick horns. This kind gets extremely plump and bulky, and the cows give a great

*) Is this, perhaps, the original Kanuri name for "God" which is now generally superseded by the Arabic Alla?

quantity of milk. The third kind is called *abóri* or *pē abóri*: they have very long horns, as long as a man's arm, and grow higher than the *kūrī*, but not so big.

pēli, *s.* jaw, jaw-bone, check.

pépēgata, *a.* untied, loosed, open.

pépēngin, *v.* I untie, unloose, open, especially a bale of cloth.

Conj. II. I put round, wind round; *e. g.* *wu nēmūrō kátšim pépēgeskin*, I cover my house all over with grass.

Conj. III., to unroll itself, said of a serpent.

pépetō, *s.* wing-feather, quill, wing.

pépetōa, *a.* provided with wings, winged.

pérgata, *a.* spread.

pérūgin, *v.* I spread, spread out, not used of things which are spread by scattering (*tárūgin*), as grain &c., but of cloth and the like; *e. g.* *ši bātšintse pértse*, he spreads his mat.

Conj. II., I spread over, upon; *e. g.* *ši bātšintse dígallō pértsege*, he spreads his mat upon the bed.

pérō, *s.* or *pérō táta*, a girl, a female until she gets married.

pérōma, *s.* a mother of only girls.

péšēngin, *v.* 1) I flatten, widen, expand; *e. g.* *kágelma sū péššin*, the blacksmith expands the iron.

2) I winnow; *e. g.* *wu árgem péleinyin péšēngī*, I have winnowed guinea-corn with a fan.

pésgata, *a.* flattened, flat, winnowed.

pésterám, *s.* or *pélei pésterám*, a fan.

péste or *péstā*, *n. a.* the act of flattening, winnowing.

pélānyē, *s.* drum: *pélānyē káreškin*, I beat a drum.

pélānyēma, *s.* a drummer.

pélei, *s.* fan. — *pélei múskōbē*, *i. q.* *ngáfō múskōbē*; *pélei šībē*, *i. q.* *ngáfō šībē*.

péleima, *s.* maker and vender of fans.

péleima, *a.* provided with a fan, or with fans.

pélēngin, *v.* I show, point out.

pēr, *s.* horse: *pēr bī*, stone-horse, stallion; *pēr kúrgurī*, mare;

pēr kálava, pony; *pēr ngérma*, a large horse, such as the common European horses; *pēr mágomī*, horses of a

size between a *kádara* and a *niđerma*; *per mēšəri*, an unbroken horse, a horse lately brought from *Shámbul*, a country where horses are said to live wild in the forests; — *per bóala* or *bóala bul úgūa*, a horse with four white legs and a white streak on the nose; *per kēli*, a white horse; *per kēara*, a black horse; *per dágel*, a red or chesunt horse; *per kúgulē*, a horse with large spots of white, red or black, all over its body; *per tšírū*, a reddish horse with reddish eyes; *per bidī*, a dark grey horse; *per kalísarga*, a whitish horse with a black mane, and tail; *per kēasā*, a bay, or yellow horse; *per bígiti*, a brown horse; *per kēli kanána*, a horse looking almost white, but having brown or red hairs interspersed with the white ones; *argalam pérbē*, the ear of a horse.

pérma, *s.* owner of a horse or horses, a horse-soldier; *pérbū*, (*pl.*) horse-soldiers, cavalry.

pérwa, *a.* containing horses, full of horses.

péran, *s.* the leg of cattle, sheep, goats, asses and camels, from the knee downwards (not used of horses or mules.)

perágata, *a.* swept.

péranəgin, *v.* I sweep.

pérātə and *pérātā*, *n. a.* the act of sweeping.

pérātəma, *s.* one who sweeps, a sweeper.

perəmgata, *a.* opened, open.

perəmgin, *v.* (*ši pérəmtšin*), I open; *e. g. wu lukrán pérəmgī*, I have opened the Koran; *wu tšinnā pérəmgī*, I have opened the gate; *béri* or *dóngol pérəmgin*, I remove the night-lodge of cattle to a new place; comp. *dóngol*.

Conj. II. and IV., I remove the night-lodge of cattle to a place where it has been before.

Conj. III. 1) to open oneself.

2) to get into disorder and confusion, as *e. g.* an army by a defeat.

pérəmtə or *pérəmtā*, *n. a.* the act of opening.

pérəmtəma, *s.* one who opens: *tšinnā pérəmtəma*, porter.

pérešəgin, *v.* (*ši péreššin*) 1) I escape, run away, get suddenly

out of one's grasp, or out of custody: *e. g.* *ši kúndandam-nyin pérešši*, he has escaped from prison.

- 2) I get out of danger by righting again on horseback, when about to fall, or by laying hold of any thing and thus stopping the fall from a height already commenced: *e. g.* *wu pér lan* or *pérnyin péreseṅgī*, I escaped a fall from the horse; *wu gésqālan* or *gésqān péreseṅgī*, I escaped a fall from a tree (*viz.* by laying hold of a bough).

péreste or *pérestā*, *n. a.* the act of escaping: escape.

pérgāni, *s.* 1) nail of fingers and toes; claw of beasts and birds.

- 2) the track or footsteps of dogs, lions, leopards, hyenas, pigs, and cattle. — comp. *ši* and *kúlōram*.

pérī, *s.* the act of spinning: *pérī dískīn*, I spin.

pérīgata, *a.* spun.

pérīṅgin, *v.* I spin.

pérīte, *n. a.* the act of spinning.

pérītema, *s.* or *kāmū pérītema*, a spinster, a female spinner.

pérīterām, *s.* spindle (*mādzali pérīterām*, *id.*)

pérte, *s.* the stump of a tree.

pértege, *s.* lying on the belly; *e. g.* *wu pértegeṛō témteskin*, I lie down on my belly.

pértékte, *n. a.* of *pértéṅgin*, agony, pains of death.

pértéṅgin, *v.* (*ši pértéktšin*), I am agonized, suffer excessive pains before death.

pértéskin, *v.* 1) I cut as with a sickle; *e. g.* *wu kátšim pértéskin teúdan*, I cut grass with a sickle.

- 2) I pluck (*e. g.* a bird after being killed), I pull out any thing.

pértō, *n. a.* of *pértéskin*, the act of cutting as with a sickle; the plucking out of feathers.

pértōma, *s.* one who cuts (grass) with a sickle; one who plucks a bird.

pértūa, *a.* full of stumps.

pésqa, *s.* face: *pésqa géreṣkin*, I pull a long face, I look sad, displeased.

pésgāwa, *a.* 1) having a face.

- 2) meek, mild, not easily vexed or displeased.

pi, pron. from *áji*, which see.

pūlgatu, a. drawn; e. g. *kášagar pūlgatu*, a drawn sword.

pūngin, v. (*ši pūtšin*), I draw; e. g. *wu kášagar pūngin*, I draw a sword.

pūngin, v. 1) I throw away, cast off. Conj. II. I thrust in, put in.

2) I spill; e. g. *nā bū píngatu*, a place where blood is spilt.

3) to bring forth or cast young ones (said of cats, lions, leopards and dogs): *kúgui níngpāl pítšin*, the hen lays eggs.

4) I make free, I liberate, especially connected with “*állū tilorō*,” e. g. *Éngališiyē andigā állā tilorō písgēda*, the English gave us liberty for God’s sake.

pírī belágāma, or *fírī belágāma*, s. a black bird about as large as a pigeon, and living in holes (hence the name *belágāma*) which it digs into the ground, about one fathom in length, so that boys rarely succeed in taking its nest.

pómpon, s. a trumpet or pipe, made of a stick, six feet long, and an inch and a half in diameter. It can be heard at a distance of about ten miles.

pótē or *pútē*, s. West (whether connected with *פּוֹת*?): *pótē-yálu*, North-West; *pótē-ánem*, South-West.

potéma, s. one living in, or coming from, the West.

poténgin or *puténgin*, v. I go or travel Westwards.

púrte, s. root (i. q. *tsar*).

R.

ráde, s. lightning (thunder?): *ráde kólótsegī* or *komándē ráde kólótsegī*, the lightning has struck; *ráde kolótšin* it lightens; *ráde gértšin*, it thunders.

rádūa, a. emitting flashes of lightning. accompanied by lightning; e. g. *kárūa rádūa*.

rázab, or *rátsab*, s. the eighth lunar month of the year, corresponding to our May.

ráfā, s. uncle, viz. a mother’s brother: *ráfā kúra*, a mother’s elder brother; *ráfā ganú*, a mother’s younger brother.

ráfāwa, or *ráfāma*, a. possessed of or having an uncle.

rāgéskin or *rúskin*, *v.* 1) I like, I love.

2) I will, desire, wish.

Conj. iv. I help one to get, obtain (comp. the Germ. *verlangen* and the E. "to long" with *erlangen*); *e. g.* *wu kitábūtēga tátānirō yegerágeskī*, I helped my boy to get the book; *nī wūrō agóte segerágemmba?* wilt thou not help me to get it?

rak, *s.* right, just claim, due; *e. g.* *wūrō ráini šē!* give me my due! *rak nūlī* or *rañdī*, midday, midnight.

rak, *a.* straight, right, erect, upright.

rakkata, *a.* 1) able, strong.

2) wealthy (comp. Germ. *Vermögen* = power and wealth.)

rakkō, *ad.* right, straight, plain; *e. g.* *kúlānem rakkō dē*, do thy work aright! *rakkō léné*, walk straight! *rakkō neméné*, speak plainly!

rāngin, *v.* (*ši ráttšin*) 1) I lean, rest, press against, stay or steady myself upon anything, when getting up, in order thus to increase the spring-power; *e. g.* *ši kou rátse tšitse dátši*, he stayed himself on a stone, rose and stood; *wu gégā šin rángē*, *kū múskōntse kimoskō*, I pressed with my foot against a tree and took the stick out of his hand.

2) I check or restrain by waving the hand; *e. g.* *šigā múskōn rádgonō*, he checked him with his hand.

Conj. ii. and iv., I squeeze or press any one to or against or upon anything.

rāngin, *v.* (*ši ráktšin*) 1) I can, am able; *e. g.* *wu mbátē rángī*, I am able to swim; *ši ráktse gótšin bágō*, he is not able to take it.

2) I am a match for, am equal to, strong enough for, *c. Ac.*; *e. g.* *ši wūgā rágēšin bágō*, he is no match for me; *krige Šōgeyē kū nānēmō tsegútenāté*, *nī ráktsammī*, thou wilt not be equal to the war which the Sheik to-day brings to thee.

rārū or *kerrārū*, *n. u.* the act of reviling. scolding: abuse, blame, curse.

rárage, *s.* bracelet, worn by women round their wrists.

rāragema, *s.* bracelet-maker.

rāragērām, *s.* place where the bracelets are worn, wrist.

rāragūa, *a.* provided with a bracelet or with bracelets.

rarāngin, *v.* I abuse, revile, scold, blame, curse.

rarāte, *n. a.* the act of reviling: abuse, scolding, blame.

rarātema, *s.* one who abuses, or scolds profusely.

rāsīde, *s.* a man married and of some consideration.

rāsīdūa, *a.* manly.

rātal, *s.* pound, a weight about as heavy as two English pounds (from رَظْلٌ, libra). — Captain Clapperton remarks of it in his Travels p. 4, "The rotal is now merely nominal, and represents a pound of copper, eight or ten of which are equivalent to a Spanish dollar."

rau, *s.* (also *rau ngālōbē*) a kind of pan-cake, made of bean-flour.

raṃbúskin, or *reṃbúskin*, or *rumbúskin*, *v.* I pay, I liquidate a debt, I return borrowed money: *wu kāsūni raṃbúskin*; I return my loan; *šīrō* or *šigū raṃbúskī*, I have paid him, *kómāndēbē* or *állabē raṃbúskin*, I pay what I owe to God, *i. e.* I pay the debt of nature, I die.

rēgāta, *a.* divided, rent, wounded.

rēgem, *s.* 1) part, portion: *átē rēgem ān yā Māmādībēte*, this is the portion of the people of brother Muhammad; *rēgem yásge šī*, he has given me three parts.

2) region, neighbourhood, country; *e. g.* *regēmpin ni kilugum?* from what region doest thou come?

rēlma, *s.* thunder: *rēlma kolótšin* it thunders.

rēngin, *v.* 1) I divide, or rend in two; *e. g.* *rētāben ngebáltega rētsē*, he rends the egg into halves.

2) I wound: *kālāndē rēgeda*, they wounded our heads.

rēta, *s.* a half: *kōāngā-rēta*, an effeminate, woman-like man, a semi-man.

rētan, *ad.* 1) half, in half, asunder; *e. g.* *rētan kámné*, cut it asunder!

2) in the midst of life; *e. g.* *dinūa rētan déptšī*, he has left the world in the midst of life.

rētārō, *ad.* half, into halves, asunder; *e. g.* *rētārō dē!* divide it into halves.

rēte or *rēta*, *n. a.* of *rēngin*, the act of rending: division, separation.

rētēma, *s.* divider.

rēbgāta, *a.* shut, covered.

rēmbūskin, see *rāmbūskin*.

rēmgin, *v.* (*ši rēptšin*) I shut, or fill up a hole; I fill up a grave, I bury. With the latter meaning it differs from *šiterāngin* in this that it merely conveys the idea of covering with earth, interring, as *e. g.* a carcass or any thing unclean is buried, whereas *šiterāngin* means to bury with the usual funeral-ceremonies, to sepulchre, to entomb.

rēndeskin, *v.* (only used in the third pers. *tserēndin*) it aches, pains; *e. g.* *kaḷāni tserēndin*, my head aches, *tširēndō*, it will ache.

rēpte, *n. a.* the act of shutting, covering, burying.

rēptēma, *s.* one who buries, a grave-digger.

rēpterām, *s.* burying-place.

ribā, *s.* gain; *e. g.* *ribā būskī*, or *ribā pāndeskī*, I have had or made a gain.

rīgata, *a.* revered, feared.

rīndeskin, *v.* I am tired, weary, *c. Ac.*; *e. g.* *wu nigā rīndeskī*, I am tired of thee.

rīngin, *v.* I revere, fear, am afraid, *c. Ac.* and *Dat.*; *e. g.* *wu abānīgā rīngana* or *abānirō rīngana*, I revere my father. *Conj. IV.*, *c. Ac.*, I frighten.

rīte, *n. a.* of *rīngin*, fear, reverence, dread; *e. g.* *rīte āllabē*, the fear of God.

rītēma, *u.* fearful, apprehensive, shy.

rītūa, *u.* terrible, dreadful, awful.

rō, *s.* life, soul, heart, mind: *rō tsūlūgin*, the life goes out, one expires; *mānu rōnībē*, the word which I have on my mind, which I want to say; *rō kārāwa*, having a great heart, *i. e.* haughty, proud; *rō ganāwa*, having a little heart, *i. e.* humble, modest; *rō tsōūwa*, having a hot heart,

i. e. irritable, fretful. peevish, hot, violent; *rō ámesūa*, cold-tempered, quiet.

róa, *a.* alive.

rōgáta, *a.* held fast, kept, preserved.

rōgeskin, *v.* I hang any one or any thing. (It is evidently Conj. II. of an obsolete *rōngin*, vid. Gram. § 74). Conj. III., *rōtegeskin*, I hang myself.

rōkódimī, *s.* a small but very poisonous lizard-like serpent, with four legs, each about one or two inches long. It is common in Bornu and Hausa.

rōngin, *v.* 1) I hold fast; *e. g.* *ši pérntse rōtsena*, he holds his horse fast.

2) I keep, preserve; *e. g.* *kitábūte wūrō róné*, keep this book for me!

3) I set, place, pile up: *wu dígal rōngin*, I make a bedstead of posts and cross-sticks.

rōreskin, *v.* 1) I collect, gather, put together: *e. g.* *ši gégā tsurōrin*, he collects wood.

2) I take, capture, spoil: *lényogō, Kúgāwa Būni rōrēogō!* let us go and take Kugawa Buni (a town).

rōtégeṃa, *s.* a hang-man.

rū, *s.* place, side. It seems to be never used alone, but always with suffixes; *e. g.* *wu rúnyin námgin*, I sit down by myself; *ni rúnṃmín námṃmín* thou sittest down by thyself.

rubírubūngin, *v.* I cover over well (as a hole, or a snare).

rufúgata, *a.* written; *e. g.* *tágarḁa rufúgata*, written paper.

rufúngin, *v.* I write: *wókita rufúngin*, I write a letter.

rufúteṃa, *s.* writer, secretary, clerk.

rufúterám, *s.* (also *árgalam rufúterám*) a pen.

rūgáta, *a.* (from *rúngin*) despised, rejected.

rūm, *s.* a spear of about eight or ten feet in length, used only by soldiers of a particular rank. This is never called *kátsāgu*. — comp. *béllam* and *málutšē*.

rúmma, *a.* having a spear.

rúngin, *v.* I reject, despise, scorn, disdain, contemn.

rúṅgō, *s.* flour, obtained by bruising corn between two stones:
rúṅgō árgembē, millet-flour; *rúṅgō māsarmibē*, maize-flour;
rúṅgō algámabē, the common flour.

rúskm, *v.* 1) I see, look, behold, view, consider, regard.

2) to see the sun = to be shone upon, *e. g.* *kaiyē tsúrúá*,
kájī ártšī, when the sun had shone upon them, the locusts
 became dry.

rúte or *rútū*, *n. a.* of *rúṅgin*, rejection, contempt.

S.

sā, *s.* 1) bushel, a dry measure: *sā ndí árgembē*, two bushels
 of millet.

2) time, season; *e. g.* *sáfi lényen?* at what time shall we go?

sabá, *s.* a light armour for the body, a corselet, made of
 cloth and several inches thick, so that arrows cannot pen-
 etrate but remain sticking in it.

sábabū, *s.* 1) accident, misfortune; *e. g.* *sábabū šiga tsebándī*, an
 accident happened to him.

2) mischief, crime; *e. g.* *sábabū tsádī*, they have done a mis-
 chief.

sábabūma, *s.* mischief-maker.

sábadę, *s.* (also *ngáfęlī sábadę*) a kind of millet, eaten by horses,
 and, when mixed with a better sort, also by men. Its
 stalk is sweeter than sugar-cane, and is sucked by the
 natives.

sábadęma, *s.* the cultivator of *sábadę*-millet.

sábadęrám, *s.* (also *kúlō sábadęrám*) a farm where *sábadę*-millet
 is grown.

sábāęeskin, *v.* I welcome, receive, meet, in a friendly or ho-
 stile sense, I encounter, *c.* Acc.; *e. g.* *sóbāni sábāęeskī*, I
 have welcomed my friend.

sabán, *s.* the ninth month, corresponding to our June: *kei-*
gamma Fulátūwa sabāęigunō, the General met the Phula.

sabarāṅgin, see *sabrāṅgin*.

sāber, *s.* trade, commerce.

sāberma, *s.* trader, merchant.

sāberñgin, *v.* I trade.

sāberṭe, *n. a.* the act of trading: trade.

sāberṭema, *s.* trader, merchant.

sabrāgata, *a.* dressed, prepared, ready.

sabrāñgin, *v.* 1) I dress, clothe; *e. g.* *tātāntṣe sabrātsī*, she has dressed her child.

2) I prepare, harness; *e. g.* *wūrō pērnī sabrāñé!* harness my horse for me!

Conj. III., I dress, prepare myself, get ready.

sabrāṭe, *n. a.* the act of dressing.

sabrāṭema, *s.* dresser.

sābunī, *s.* soap; *e. g.* *wu sābunī dēñgin*, I boil soap.

sābunīma, *s.* soap-maker.

sādāga, *s.* (from ^عصَدَقَاتُ) alms, especially a dinner given for God's sake.

sadāñgin, *v.* or *wu sādāga sadāñgin*, I give or prepare a meal to others, for God's sake.

sāga, *s.* year.

sāgāwa, *a.* aged, stricken with years.

sāgeskin, *v.* I set down a load, I unload myself (used only of men, — comp. *wūrñgin*, *wusēñgin*).

Conj. IV., I help one to take a load down; *e. g.* *sōbāñiyē kátkun segsāgī*, my friend helped me to put my load down.

sai, or *sei*, *conj.* only, except, but; *e. g.* *kām bāgō, sai Álla*, none but God.

sākkata, *a.* strained, filtered.

sākte, *n. a.* of *sāñgin*, the act of straining, filtering.

sākteṃa, *s.* one who strains: *nyāga sākteṃa*, one who prepares a kind of bread called *nyāga*.

sākteṛám, *s.* a strainer, filter.

sāktī, *s.* or *sāktī ñkīrám*, a large bag for keeping water, consisting of the entire hide of a goat or calf, with the hair

on it; but inside expressly prepared by the use of ashes and ground nut-oil. It is said to preserve the water very cool.
sáktīma, *s.* maker of water-bags.

sālā, *s.* (from صَلَّوْا) prayer: *sālā diskīn*, or *sālā sālīngīn*, I make or offer up prayers, I pray.

sālām, *s.* peace, welfare, health, prosperity, salutation: *sālām māsīn*, I take or accept a person's salutation (= I thank him); *sālām alégum* (from اَلْسَلَامُ عَلَيْكُمْ) "peace be with you," a common salutation, to which the regular response is *alégum assālām* (from عَلَيَّكَ السَّلَامُ), with you be peace!

salamgáta, *a.* broken in, disciplined, trained; *e. g.* *ši p̄r salamgáta t̄šfō*, he bought a horse which was broken in.

sālāngeskin, *v.* I wish peace, prosperity, I greet, salute, *c. Dat.*; *e. g.* *wu n̄rō sālāngeskin*, I salute thee.

salámgin, *v.* 1) I bid good bye to, I send away or let depart any one, *c. Acc.*

2) I break in, discipline, train; *e. g.* *ši w̄rō p̄r salám̄t̄ši*, he has broken in a horse for me.

sálamma, *s.* one who breaks in animals.

sálga, *s.* chain: *wu sálga káreskin*, I make a chain.

sálgāma, *s.* one who makes chains.

sálgāwa, *a.* having a chain, being chained.

sālīngīn, *v.* I pray.

sámādē or *sámādēmin*, *s.* a species of millet, different from *ārgem* and *n̄gáǵelī*. Its stalk grows as thick as a man's arm and from fifteen to twenty feet high: it is sweeter and more marrowy than the common sugar-cane, and is chewed by the natives.

sámgata, *a.* rubbed, rubbed in, besmeared.

sām̄gata, *a.* distributed.

sámgin, *v.* (*ši sáptsin*) *i. q.* *tsámgin*, I crowd or heap together, I huddle.

Conj. III., only used in the *pl.* to crowd together, to assemble in irregular numbers.

sámgin, *v.* (*ši sámťšin*) I rub; *e. g.* *wu tígini keieu sámgin*, I rub my skin with fat.

Conj. II., I rub upon; *e. g.* *wu filā túnūnirō sámgeskin*, I rub butter on my sore.

sámgin, *v.* (*ši sámťšin*) I distribute; *e. g.* *mei tsánei ām 'gásorō sámťši*, the king distributed clothes to all the people.

Conj. II. and IV., I distribute again, in addition to former distributions.

sámma, *pron.* all.

sámte or *sámta*, *n. a.* the act of rubbing.

sámte, *n. a.* the act of distributing; distribution.

sámteṃa, *s.* one who rubs, a rubber.

sámteṃa, *s.* one who distributes, a distributor.

sándi or *sei*, *pron.* they.

sángin, *v.* (*ši sáťťšin*) I shout as a sign that the hour for prayer has come, I perform the office of a Ladan.

sányā, *s.* profession, employment, occupation, trade; *e. g.* *sányāntse kermálam*, he is a priest by profession; *ši sányāntse kágel*, he is a blacksmith by profession; *sányāntse nó-gana*, he is a soldier by profession. — comp. *kágalla*.

sányāma, *s.* one who has a profession, an artisan, artificer, mechanic.

sānyéma, *s.* a pickpocket.

sānyémāwa, *a.* infested with pickpockets.

saingéskin, *v.* 1) I erect, set, place, cause to stand; *e. g.* *sárū tsúrūna, léné saingé*, the fence fell down, go and set it up again; *kāmū tūtántse tšesángin*, a woman causes her child to stand.

2) I awaken, awake; *e. g.* *woludintsusō kēṅemlan tšesángi*, he awakened all his servants out of sleep.

3) I raise up, raise from the dead, as: *wu kábinte saingéskin*, I will raise up this corpse.

4) I redeem, deliver, rescue; *e. g.* *wu šiga kúndandunmyin saingeskī*, I delivered him from poison; *pē kaṅára šiga šwārēn tšesángi*, a milk-giving cow redeemed him in the court.

sāngin, *v.* not used, see: sāgeskin.

sāngin, *v.* (ši sāktšin) I strain, filter, percolate.

Conj. II., I strain upon or into any thing; *e. g.* kāmū keám kúmorō sāktsegin, the woman strains milk into a calabash.

sāngin, *v.* (*i. q.* āngin) I extend, distend, stretch out.

sārā, *s.* fence: *wu sārā gārūgin*, I make a fence.

sārāma, *s.* fence-maker.

sārāwa, *a.* having a fence, fenced.

sārbī, *s.* time; *e. g.* sarbfī, at what time? sārbī yīskin, I appoint or fix a time.

sārbūwa, *a.* having a time given or specified in which any thing is to be done.

sārte, *s.* time, appointed time, season: *wu sārte kāmgin*, I fix a time; *sārte tsētī*, the appointed time has come, it is time.

sārterām, *s.* an appointed place, especially one for meeting, a rendez-vous.

sārtūa, *a.* referring to an appointed time; *e. g.* yim sārtūa, the appointed day.

sātī, *s.* infantry, foot-soldiers.

segēngin, *v.* I breathe with difficulty and rapidity, I pant; *e. g.* kērī kaulan létsena segētšin, a dog having walked in the sun, pants.

segēte, *n. a.* the act of panting.

sei, *i. q.* sai or sāndi, which see.

sebā, *s.* the morning at, and a little after, sunrise.

sebāma, *s.* an early riser.

sebāram, *s.* a morning beverage of wealthier men, prepared of millet-flour.

sebde, *s.* (from السبت) Saturday.

sebgeskin, *v.* I forget.

segūli, *s.* a rough mat of grass, used instead of fences: pāto segūlibē, a temporary house, made only of mats, and often preferred by travellers on account of its being airy.

segūlīma, *s.* the maker of such mats.

ségerī, *s.* corner, one - side: *ségerī némbē*, a corner of a house.

semána, *s.* (*i. q. mána*) word, narration, tale.

sélagata, *a.* pointed, sharpened.

sélanġin, *v.* 1) I point, sharpen; *e. g. wu gésgā sélanġin*, I point a stick.

2) I jump over something; *e. g. wu kouṭe sélanġin*, I jumped over the stone.

sélide, *s.* slipperiness.

sélidā, *a.* slippery.

senásen, *s.* a pancake, thin and about as large as a dinner-plate. — comp. *tabískā* and *weína*.

séngin, *v.* (*ši séntšin*) I uncover, open, disentangle, disengage.

séptegema, *s.* one who is forgetful.

sérag, *ad.* ever, at any time, always, constantly.

sérdē, *s.* saddle (see a sketch of one in the appendix to Major Denham and Captain Clapperton's Travels.); *kālā sérdibē*, the saddle-pommel; *dábū sérdibē*, the thin part under the pommel of a Bornu saddle; *ngántši sérdibē*, the saddle-bow; *kúmō sérdibē*, the projecting back-part of a saddle, opposite the pommel.

sérdema, *s.* saddler.

sérdā, *a.* having a saddle, being saddled.

séren, *s.* pain, ache: *séren kálābē*, head-ache; *séren sūmōbē*, ear-ache; *séren tímibē* and *séren kárgubē*, tooth-ache.

sérenma, *s.* a sufferer.

sérenwa, *a.* aching, painful.

sérin, *a.* quiet, silent, meek, inoffensive; *e. g. kām sérin*, a quiet, inoffensive person.

sérin, *ad.* silent, quietly: *wu sérin némgana*, I am silent.

sō, *s.* cry, lamentation, wailing: *sō yírēskin*, I lament, cry.

sōma, *s.* a crier, one crying or wailing frequently.

sōa, *s.* a well of from two to seven fathoms in depth. This kind of wells are dug afresh every year, at the beginning of the dry season, the rains destroying them regularly. — *wu sōa lánġin*, I dig a well.

sōama, *s.* the owner of such a well.

sōaua, *a.* provided with a well, containing a well.

sōbā, *s.* friend. It is scarcely ever used, except between persons of the same sex. Girls may employ it in addressing boys, when the latter are mere children; but when married women use it of men who are not their husbands, it has an evil meaning, signifying "paramour"; for, in the common sense of the word, no woman dare venture to call any man her *sōbā*.

sōbūngin, *v.* I befriend, make one a friend.

sōlōa, *a.* having peace, marked by peace; *e. g.* *kūtēntsa sōlōa*, there is peace between them.

sōlō, *s.* peace.

sōlōma, *s.* peace-maker.

sōlōngin, *v.* I make peace, reconcile, appease, pacify.

Conj. III. (in the *pl.* *solōtēn*, *solōtuwī*, *solōtei*) to be at peace with each other.

sōrō, *s.* store-house, store.

sōrōa, *a.* having or containing a store; *e. g.* *pātō sōrōa*, a house with a store.

sōrōma, *s.* store-keeper.

sōial, *s.* the eleventh month, corresponding to our August.

sōuarrī, *s.* 1) thought, consideration, reflection; *e. g.* *wū'sōuarrī dīskin*, or *sōuarrī sōuarrētēskin*, I will consider it.

2) consultation; *e. g.* *sōuarrī sōuarrēi*, they hold a consultation together.

sōuarrīwa, *a.* requiring or needing consideration, holding a consultation.

sōuarrīngin, *v.* I consult, ask advice, ask permission.

sū, *s.* iron: *sū biltu*, a very hard kind of iron, perhaps a sort of steel.

sūa, *a.* containing iron; *e. g.* *kou sūa*, iron-stone.

sūram, *s.* foundery, place where iron-stones are melted.

sūbē, *s.* marrow.

sūbēwa, *a.* marrowy.

sūgu, *s.* reed-grass, of great length and often of a finger's

thickness, used in making coarse mats and in thatching huts; — *sūgu p̄ert̄éskin*, I cut such grass.

súkkata, *a.* bored, pierced, prieked.

súktēma, *s.* a doctor who takes out the guinea-worm by a surgical operation.

súktērám, *s.* 1) a gimlet.

2) the knife used in taking out the guinea-worm.

súlugē, *s.* a coat of mail, made up of little chains.

súlugēma, *s.* the wearer of a coat of mail.

súlwei, *a.* lazy.

súlwei, *s.* laziness.

súma, *s.* smith, iron-smith.

súmbal, *s.* or *súmbal súbē*, the dross of iron.

sūmbálwa, *a.* containing dross.

súmō, *s.* 1) the ear of men and animals, with the exception of horses, — see *árgalam*.

2) a forked stick, (also *súmō ḡésgābē*, id.).

súmōa, *a.* provided with ears, having an acute sense of hearing.

súmōli, *s.* (also: *búndi súmōli*, ear-animal), a fabulous animal supposed to have a great number of ears all over its head, and to know all secrets.

súmōrám, *s.* ear-ring.

súngin, *v.* (*š̄i sútt̄šin*) I whip, flog, beat.

sún̄i, *s.* shepherd, swain: *sún̄i málanti*, the chief herdsman, whose servants attend to the cattle.

sún̄ngin, *v.* I become a shepherd.

sún̄rám, *s.* wages of a shepherd.

sún̄ō, *s.* 1) sandal: *sún̄ō wángara*, a common, plain sandal; *sún̄ō bálgā*, nicely made leather-sandals; *sún̄ō dūt̄éskin*, I make sandals; *sún̄ō yāk̄éskin*, I put on sandals.

2) shoe: *sún̄ō s̄ébāde*, a common shoe; *sún̄ō t̄siráfun*, boot; *sún̄ō p̄ingin*, I take off my sandals or shoes.

sún̄ōa, *a.* having or wearing sandals or shoes.

sún̄ōma, *s.* shoemaker, sandal-maker.

sún̄tog, or *sún̄tok*, *s.* 1) a filter, strainer for liquids; *e. g.* *sún̄tok keám̄bē*, a milk-strainer.

- 2) *i. q.* *súntok peráterám*, a broom.
súntogma, *s.* maker and vender of brooms.
suntogmáŋgin, *v.* I become a broom-maker.
súnurī, *s.* or *súnurī dáma*, a butcher.
sunuríŋgin, *v.* I become a butcher.
súnyē, *s.* feeding of herds, the work of a shepherd: *súnyē pébē*,
 the feeding of cows.
súnyēma, *s.* shepherd, feeder of cattle. *Súnyēma*, is one who
 actually feeds cattle, whereas the *súnī* may remain at
 home, and have his work done by servants (*súnyēma*).
súnyērám, *s.* pasture, pasturage.
súŋgin, *v.* (*ši súktšín*) I bore, prick, pierce, open by a puncture.
sáram, *s.* foundery, place where iron-ore is melted.
súrgā, *s.* a company or gang of men, working each others'
 farms in turn.
súrsurī, *s.* or *tsábā súrsurī*, path, footpath.
súrotegerám, *s.* loop; *e. g.* *wu súrotegerám démgín*, or *súrote-*
gerám súrudgeskin, I make a loop.
surúmgín, *v.* (*ši surúttšín*) I sip, sup.
súrungín, *v.* (*ši súruttšín*) I open a loop.

Š.

- šáber*, or *šájer*, *s.* the third lunar month of the year, corres-
 ponding to our December, and terminating the cold season
 in Bornu.
šáŋgáfa, or *šáŋkáfa*, *s.* rice: *kátšim šáŋgáfábē*, rice-straw.
šáŋgáfāma, *s.* dealer in rice.
šáŋgáfāram, *s.* place where rice grows which is not cultivated
 in Bornu, but grows wild in the neighbourhood of the
 lake *Tsáde*, especially in the country of *Pérgī*, whose ca-
 pital is *Dígōa*.
šárgō, *s.* a species of serpent, beautifully striped, of about three
 feet in length and as thick as a man's little finger. It
 is inoffensive and sometimes winds itself round people's
 legs, when the sand burns it in the hot season.

šérēa, *s.* court of justice, judgment, sentence: šérēa šetūgin, I pass a sentence: šérēa dískin, I judge.

šerifū, *s.* a white negro, an albino. They are much feared in Bornu, because people suppose that they possess supernatural powers. Some are said to be able to have meat roasted on their naked arms, or to hold them in boiling water, without injury.

šerifurám, *s.* the annual present given to the albinos by the king.

šetūgin, *v.* I judge, make peace. It is generally construed with *lebála*, *e. g.* *wu sandirō lebálāntsa šetūgin*, I judge their dispute for them; *wu širō šetūgani*, I did not judge (*viz.* his dispute) for him; *sándi wúgā šetisei*, they judged me.

šēda, or šēada *s.* witness: *wu šēdārō nángin*, I am a witness, I bear testimony.

šérēa, *i. q.* šérēa.

šerwa, *a.* streaked, striped (*i. q.* nárgēwa).

ši, *pron.* he, she, it.

šī, *s.* 1) leg, foot: *kām per šintse gótšin*, *lit.* one takes a horse as his leg, *i. e.* one rides a horse, *e. g.* *sóbāni péni šintse gōgonō*, my friend rode my horse; *ši kómodūgubē*, a tributary river; *ši Kóarābē*, a tributary of the Niger: *ši Tsádebē*, rivers emptying themselves into the Tsade.

2) footstep, track. In this sense it is used in reference to men, birds, goats, sheep, deer, camels; *e. g.* *ši kámmu*, the footsteps of a person. — *comp.* *pergáni* and *kúlōrám*.

šibā, *s.* interpretation and explanation of certain Arabic books.

šibāma, *s.* or *málam šibāma*, one who interprets and expounds Arabic books.

šibáram, *s.* place where Arabic manuscripts are translated and expounded.

šigal, *s.* shin-bone.

šigal, *s.* the signs of the Arabic vowels, and also other orthographical signs, as *Jazma*, *Tashdid*, *Wasla* &c.

šigalma, *s.* one who provides a manuscript with the *šigal*.

šigálingin, *v.* I provide a text with the *šigal*.

šikkata, *a.* scraped.

šilā, *s.* bone.

šilāwa, *a.* bony.

šilūgin, *v.* (*i. q.* *sūgin*), I whip, flog, beat.

šim, *s.* eye: *wu kām šim 'galan wāneškin*, I treat one kindly, well; *wu kām šim dībin wāneškin*, I treat one unkindly, ill; — *šim šībē*, ankle-bone: *šim mūsakōbē*, wrist-bone.

šimālō, *s.* or *šimālō šimbē*, tear: *šimālō kūsikin*, I shed tears.

šimālōa, *a.* having or containing tears.

šimālōma, *s.* one who easily sheds tears.

šimulōgu, or *šimulōge*, *s.* star: *kātsāga šimulōgubē*, a star-shooting.

šingē, *s.* the dung of sheep, goats, and all kinds of deer and gazelles. — comp. *ngārgē*.

šingērām, *s.* dunghill.

šingēwa, *a.* having or containing dung, manured; *e. g.* *kūlotē šingēwa*, the farm is manured.

šīgin, or *šišīgin*, *v.* (*ši šiktšin*), I scrape; *e. g.* *ši ngūmdē bānōbē šišiktšin*, he scrapes the handle of a hoe.

šīrām, *s.* foot-ring, *i. e.* a large copper-ring, worn by women round their ankles.

šīrgata, *a.* torn, split.

šīrūgin, *v.* I tear, split, as willows, feathers &c.

šīrtēma, *s.* a leather-cutter, *i. e.* one whose business it is to cut up tanned hides into long narrow straps, which are then bought and wrought into various articles by the *ntšīrīma*.

šīrtēskin, *v.* I strip off skin, I skin, flay. This verb has in the third pers. *tšēšīrtin*, besides the regular form *tšēšīrtin*.

šīrtō, *n. a.* the act of skinning.

šīrtōma, *s.* one who skins slaughtered cattle, a knacker.

šīrtōrām, *s.* the wages due for skinning a slaughtered animal.

šišīgin, *v.* (*i. q.* *šīgin*) I scrape.

šišīgin, *v.* I ask, interrogate, put questions to, inquire of, examine: *wu šīga kīdābunirō šišīgin*, I inquire of him after my book.

šīte, s. 1) rib.

2) the -act of lying on one side.

šīterā, s. burial, funeral.

šīterāgata, a. buried.

šīterāma, s. or *līman šīterāma*, a priest who recites the prescribed prayers at a funeral.

šīterāngin, v. I bury, I sepulchre, I commit to the grave in the usual ceremonious manner. — comp. *rēmgin*.

šīterāte, n. a. act of burying.

šīterāterām, s. burying-place.

šūgō, or *šyūgō*, s. post, pillar, prop.

šūnī, s. 1) blueness, blue colour, indigo. It is gained from a plant, called *ālin*.

2) blue-baft, blue cloth.

šūnīma, s. the dyer in blue.

šūnimāngin, v. I become a dyer.

šūnīwa, a. blue.

šyūgō, see *šūgō*.

T.

tabākkata, a. agreed, agreeing, harmonious.

tabāngin, v. (used only in the *pl.*, *tabānnyen*, *tabānnuwī*, *tabāktsei*) to agree, be in union, harmony, concord.

tābera, s. door, *viz.* the door itself and not the opening for it: *wu tābera pēremgin*, I open the door.

tāberāma, s. one whose work it is to make doors.

tabgāta, a. hacked, hoed.

tabgata, a. put in, filled. (see *tāmgin*.)

tabiskā, s. a thick but small pancake: *tabiskā kāngin*, I make pancakes.

tādeṣkin, v. (only used in *pl.*, *tādēn*, *tādūwī*, *tādin*), to meet, meet one another.

tagardā, s. paper on which any thing is written. — comp. *kākāde*.

tagardāma, s. vender of paper.

tagardāram, s. place where paper is sold.

tógumō, *s.* the hard knot in which the threads of a tassel are united.

tagungáta, *a.* coupled, joined.

tagúnteskin, *v.* (only used in the *pl.*, *tagúntēn*, *tagúnturwī*, *tagúntei*), to couple, join, for the purpose of generation, (said only of locusts, insects, and reptiles).

tákte, *n. a.* of *tángin*: recollection, consideration.

tákteṃa, *s.* one who has a strong memory.

tálaga, *a.* poor, a poor man.

talagángin, *v.* I become poor.

tálagāram, *s.* alms, any thing given to the poor.

tálāge, *s.* (from الثلاثاء?) Tuesday.

tálba, *s.* head of the police: *šerēa tálbābē*, police-court.

tálbāram, *s.* fees given to the head of the police.

tálngin, *v.* 1) I mistake, I do wrong, make wrong, say wrong;

e. g. *fúgura túsúntse táltšī*, the scholar missed his lesson;

kágelma tságuram táltšī, the smith made the lock wrong.

2) I stumble; *e. g.* *wu koúlan tálngī* or *wu koúrō tálgeskī*, I stumbled over a stone.

támū, *s.* hope, expectation, wish, desire.

tamáli, *s.* cotton-seed.

tamángin, *v.* I hope, expect; *e. g.* *sóbāni wáqā tamásin*, my friend expects me.

támāwa, *a.* hopeful, promising.

támbuskin, *v.* I taste.

tambúskin, *v.* I come out (*viz.* as of a narrow hole, or as a gimlet on the other side of a board).

támgin, *v.* (*ši táptšin*) I hack, hoe.

támgin, *v.* I put in, pour in, fill (said only of grain, flour and fluids:); *dántse durgáta ngérgentsurō tsáke*, *rúngōntse ngérgentsurō táptse*, he puts his dried meat and his flour into his bag; *kámōntsúrō níké tábgonō*, she poured water into his calabash.

támgin, *v.* (*ši támtšin*) *i. q.* *gémgin*, I fling, throw off.

Conj. II., I throw at; *e. g.* *ši kántse kánirō támtsegī*, he has cast his stick at a goat.

tamisēṅgin, *v.* (*ši tamíššīn*) I count, enumerate; *e. g.* *Bórnun kām 'gásō kérébuntse tamíššīn*, in Bornu every one counts his years; *mána tamisēṅgin*, I recite slowly and solemnly.

tamisgáta, *a.* counted, numbered.

tamíssa, *s.* number; *e. g.* *tamíssa pérbē*, a number of horses; *šimulōge nā kótsī tamíssābē*, or *tamíssārō*, the stars are innumerable,

tamíssāma, *s.* one who attends to accounts, an accountant.

tamíssāwa, *a.* expert in counting.

tamístę or *tamístā*, *n. a.* the act of counting: enumeration, recital.

támō, *s.* end, completion, cessation; *e. g.* *támō kíđābē*, the completion of a work; *támō lukránbē*, the end of the Koran; *támō kánābē*, the termination of a famine.

tamōgáta, *a.* finished, completed.

tamōṅgin, *v.* I finish, end, complete, put an end to, stop; *e. g.* *wu kíđāni tamōṅgi*, I have finished my work; *sándi kríge tamóturō badígada*, they began to put an end to the war.

Conj. II., $\{$ I bring to an end, make an end with: *bárbugā tamótsegī kándirayē*, the hunter finished (= killed) the thief.

Conj. III., I take an end, I die.

támōrám, *s.* (or *nā támōrám*) end, extremity.

tamótę, *n. a.* the act of finishing: completion, termination, end.

tamótęma, *s.* one who despatches business with speed.

tamsúgū, *s.* tamarinth, the tree and the fruit. The Kanuris call the fruit also *pē tálagābē*, because the poor put it into water, and, when it is well soaked, drink the water instead of milk.

tándęskin, *v.* (*ši tsetándin*) 1) I weave; *e. g.* *tságāma tsáneini ṅgalārō tsetándeni*, the weaver did not weave my cloth well.

2) I plait (used of mats which are plaited with the hand, not woven); *e. g.* *bútsī tándęskin*, I plait or make mats.

3) I make, as said by a potter; *e. g.* *ṅgé tándęskin*, I make a pot.

tándō, *n. a.* the act of weaving, or of making mats and pots.

tándōmu, *s.* weaver, potter (always females), mat-maker.

tándū, *s.* (or *tándū kēndágerám*) a square leather-bag for keeping butter.

tándūma, *s.* a maker and vender of such bags.

tángin, *v.* (*ši táttšin*) I ascend, walk up, *c.* Acc. and Dat.:

e. g. *ši kériŋa táttšin*, he goes up the hill; *fári nēmbērō tattsókō*, I shall go on the top of the house.

tángin, *v.* (*ši tántšin*). But the first Conj. is no longer in use and there only remains —

Conj. III., *tantéskin*, I stretch myself.

tántal, *s.* a bell, tied to the necks of horses and camels.

tántalma, *s.* maker and vender of such bells.

tántāni, *s.* catarrh, a cold; *e. g.* *tántāni wúgā sétei*, I have caught cold.

tantéskin, *v.* I stretch myself.

tángin, *v.* (*ši táktšin*) I remember, recollect.

Conj. III., I reflect, consider, ponder, (*comp.* the Germ. *ŋid* *befinnen*).

Conj. IV., I cause to remember, I remind.

tárāŋin, *v.* 1) I threaten, especially with signs and gestures, *c.* Acc.

2) I lay hold on, seize (*in this sense generally followed by* *táskin*); *e. g.* *ši bárbuga tárātse tsétei*, he seized and took the robber.

tárentšē, *s.* fog, mist.

tárentšēwa, *a.* foggy, misty.

tárgata, *a.* scattered, desolated, spread.

targáta, *a.* dried.

tárgūna, *s.* hare, rabbit.

tárgunārám, *s.* place of hares or rabbits.

tárintšē, *s.* bride, or bridegroom. This title is used from the day of engagement till the day of marriage.

tárŋin, *v.* 1) I scatter, disperse, strew about; *e. g.* *kúŋi árgem 'gásō tártsei*, the fowls scattered all the millet.

2) I desolate, lay waste, destroy: *Fuláta tsédi Bōrnúbē ŋgásō kríŋen tártse*, the Phula desolated the whole land of Bornu by war.

3) I spread, spread out: *e. g. ngúdō pépetōntse tártseña*, the bird spreads out its wings.

Conj. II., I scatter, strew about for or upon; *e. g. wu kú-guirō árgem tárgeskō*, I scattered millet for the fowls.

Conj. III., (only used in the pl., *ándi tártēn* &c.) to scatter, disperse, *intrans.*

tárngin, *v.* I dry; *e. g. kámū tsáneintse tártseña*, the woman is drying her clothes; *káfī bútsīrō fúkkē, tárnjē*, we poured the locusts on a mat and dried them.

Conj. II., I dry at or on any thing: *e. g. pérō tsáneintse sárārō tártsegeña*, the girl dries her clothes on the fence.

Conj. III., I dry myself, I dry, become dry.

tásā, *s.* plate, dish, pan.

táskin, *v.* 1) I catch, take, hold fast, keep fast, lay hold on, seize: *tsū allābē táskin*, I take or use the name of God, ask any thing in God's name; *bárgalā táskin*, I bless by joining hands with any one; *tšī táskin*, I hold my mouth, my tongue, *i. e.* am silent.

2) I keep on, continue doing, dwell on; *e. g. tsántse tei*, continue (*viz.* to call) his name! *mánātē tei!* dwell on this word.

3) I treat, use; *e. g. šī wúgā ŋgalārō sētū*, he treated me well.

4) I draw, bring into: *e. g. šī táta lebálārō tsétei*, she has drawn the boy into a quarrel.

táta, *s.* 1) child, descendant, offspring: *táta kéngalī*, a boy; *táta pérō* or *táta kašigāna*, a girl; *táta pébē*, a calf; *táta dímbē*, a lamb; *táta kánibē*, a kid.

2) fruit, produce; *e. g. táta gésgābē*, tree-fruit, fruits.

3) boy, youth, young man.

tátkū, *a.* being with foal (only used of horses, camels, mules and asses); *e. g. pēr kúrgurī tátkū*, the mare is with foal.

tātšingin, *v.* I console, comfort, condole with, *c. Ac.*

tautau, *s.* 1) spider: *pátō tautaubē*, spin-web.

2) silk-worm: *tšē tautaubē*, raw silk.

távā, *s.* the time about "the first cock-crowing", *i. e.* about two or three o'clock a. m.

tawáingin, *v.* I am early, do early, rise early.

tawáte, *n. a.* the act of rising very early.

tawátema, or *távāma*, *s.* one who rises early in the morning between two and three o'clock.

táyē, or *taíē*, *s.* holiness, righteousness. punctuality in all religious observances.

táyē or *taíē*, *a.* holy, righteous.

táyérngin, *v.* I become holy, righteous.

táyērea, *a.* holy, righteous, punctual in all religious observances.

teída, *s.* sickle.

teídāma, *s.* maker and vender of sickles.

teúlāwa, *a.* provided with a sickle or sickles.

téktigī, *s.* (*i. q. kándulī ngúdōbē*) feather, the plume of birds: *téktigī telála*, the light hair of very young birds, before they have feathers.

téreskin, *v.* 1) to carry, — used only when many people have to carry any thing to any place; or when one man has often to return, in order to effect the removal of any thing (as *e. g.* the produce of a farm to a store-house).

2) continually to take out a fluid with a spoon and pour it back again (as *e. g.* boiling water, in order to prevent its flowing over).

telála, *a.* 1) light, not heavy, easily moved by a breeze; *telāla lās*, very light. Our "light" is rendered by *telála*, when it refers to the nature of a thing as such, but by "kámpoi", when it refers to weight; hence we say *kándulī telála*, *kalgútan telála*, but: *kárei kámpoi*, *kátkun kámpoi*.

2) soft, not rough; *e. g. kátigī telāla lās*, a very soft hide.

3) gentle, meek; *e. g. kām telála*, a gentle man.

téngin, *v.* I aim (only used in reference to a bow and arrows): *e. g. kántgentsē ngérirō tétsege*, he aims at a gazelle with his arrow.

téte, *n. a.* the act of aiming.

tétema, *s.* a marksman.

tégam, *s.* 1) female breast.

2) the udder of all suckling animals except horses and asses

(comp. *kókō*): *tégamnyin kámgin*, I wean from the breast: *tégamnyin kámtabē*, time for weaning a child (two years after its birth.)

tégamma, *a.* provided with breasts or an udder.

tégéřeskin or *teğéřeskin*, *v.* It is only used in the Perfect and Aorist, and seems to be a second Reflective-Form of the verb *géřeskin*, with a Passive meaning. Whereas its first Reflective form, *tergéřeskin*, retained the original and proper meaning of *géřeskin*, the second, *teğéřeskin*, became exclusively connected with the derivative and secondary meaning, "to be too hard, too difficult, to be inaccessible, unattainable, to be averse, hostile"; *e. g.* *pérō širō tegéřī*, he did not succeed in getting the girl; *dniā nandirō tegēřī*, you will have adversity.

tégera, *s.* a kind of large dumplings. After being boiled, they are generally mashed in milk and then drunk.

tégerāma, *s.* a woman making dumplings for sale.

tekkátaga, *a.* 1) brought near.

2) leaned, bent.

3) warmed by the use of fire.

tékkeskin, *v.* 1) I put near, bring near; *e. g.* *ngé kámmurō tékkeskin*, I put a pot near the fire: *napterdamnem wúrō tégesegené*, put your chair near me!

2) I lean, incline, bend towards. rest against; *e. g.* *gésqā némmō tékkené*, lean the stick against the house!

3) I warm, — by bringing any thing near to a fire; *e. g.* *íkí tékkeskin*, I warm water.

Conj. III. *téktegeskin*, 1) I go near, approach; *e. g.* *sóbāni wúrō téktegī*, my friend came near to me.

2) I recline; *e. g.* *ši dīgallō téktegena*, he is reclining on the sofa.

télake, *s.* (from *télanġin*) drop; *e. g.* *adoŋa télake tilō šē*, give me one drop of ink!

télam, *s.* tongue: *télamnem tsáinné*, keep thy tongue!

télam-tútū, *s.* a person who stammers, a stammerer.

télamwa, *a.* being expert in the use of the tongue, bold, impertinent.

tɛlaŋgin, *v.* only used impersonally: tɛlaktšin, it drops.

tɛləbū, *s.* the hollow under the arm, opposite to the shoulder.

tɛlin, *s.* snot, the mucus coming from the nose.

tɛlinwa, *a.* snotty.

tɛmbal, *s.* 1) ring, roll, circle.

2) a large kind of drum.

tɛmbalma, *s.* a maker of drums.

tɛmbalūgin, *v.* I roll, roll along; *e. g.* *wu kátkunni tɛmbalūgin*,
I roll my load along.

tɛmbalwa, *a.* having a drum.

tɛmgata, *a.* built, erected.

tɛmgin, *v.* (š̄i tɛmtšin) 1) I build; *e. g.* *wu nɛm tɛmgin*, I build
a house.

2) to overcast, to darken; *e. g.* *diniā tɛmgata*, an overcast sky.

tɛmtɛ or tɛmtā, *n. a.* the act of building.

tɛmtɛma, *s.* builder.

tɛmtɛmgin, *v.* I build all about, I build much or often.

tɛŋgɛrɛsɛŋgin, *v.* I limp, halt, walk lamely.

tɛpāŋgin, *v.* (*i. q.* tš̄ilɛle tɛpāŋgin), I spit.

tɛŋgɛrɛstɛ, *n. a.* the act of halting.

tɛŋgɛrɛstɛma, *a.* one who halts.

tɛrgafū, *s.* flea: tɛrgafū tɛnāudin, a flea bites.

tɛrgafūa, *a.* full of fleas.

tɛrɛrɪgin, *v.* I make water (*viz.* while standing, — said only
of men and dogs.)

tibal, *s.* baby, infant (children before they are able to sit by
themselves).

tibalma, *s.* (*i. q.* kāmū tibalma) a woman who has lost all her
children in infancy.

tiballám, *s.* (*i. q.* kábar tiballám) burying-place for infants and
for people who have become childish from extreme old age.

tígi or tígɛ, *s.* skin: tígini tsoú, I have fever; *wu tígi abánibēn*
túskī, I came from my father's loins; *tígi kámbē ámtš̄i*,
one is sad, frightened; *tígi kámbē kútū*, one is unwell.

tígū, *s.* brother or sister in law.

tígūa, *a.* having brothers or sisters in law.

tígūrám, *s.* a present given by a bridegroom to his future brothers and sisters in law.

tílō, *num.* one.

tílómì, *a.* single, only: *e. g.* *táta tílómì*, an only child.

tílóngìn, *v.* I become alone, isolated.

tílórō, *ad.* once, one time, formerly (*olim*).

tímī, *s.* tooth (*viz.* the front-teeth of man, or the teeth of sheep, goats, cattle): *tímī gégēskin*, I grate, grind, gnash my teeth. — *comp.* *kárgū*.

tímīma, *s.* one who bites; *e. g.* *kām tímīma*, *kéřī tímīma*.

tímīwa, *a.* 1) provided with teeth, having good teeth.

2) sharp, cutting; *e. g.* *tšénā tímīwa*, a sharp knife.

tískin, *v.* I am enough, sufficient, I am old enough, I am mature. — It is mostly used in the third pers. and may then be considered as impersonal. — *comp.* § 112, 4 of the Grammar. With *gei* it signifies "to come up to, to be equal to": *andígei tséteńi*, he is not equal to us; *wu šígei tiskī*, I am a match for him.

títī, *s.* a kind of grass for thatching houses, reed-grass.

títīma, *s.* one who cuts such grass for sale.

títīngìn, *v.* I cover with such grass: *ńem títīngìn*, I thatch a house.

títīwa, *a.* full of such grass.

tógsāngìn or *tóxsāngìn*, *v.* I mix; *e. g.* *kámū níkí keámwa toxsátšī*, the woman has mixed water and milk. (This and *túgši* are the only words of the Kanuri language in which I sometimes heard the sound of the Greek χ or the German *ch*.)

tógságata, *a.* mixed.

tógūba, *s.* slaughter-house, place where cattle are slaughtered; also: *tógūba súnoribē*, *id.*

tólī, *s.* (*i. q.* *fárī*) 1) the above, heaven: *tólī wúné*, look up! *tólín yer íšī*, salvation came from above.

2) top, pitch; *e. g.* *tólī ńémbē*, the top of a house: *tólī gés-gābē*, the top of a tree.

tósō, *s.* a disease of horses, showing itself in blains all over the body.

tósō, *s.* the tree from which the shea- or vegetable-butter is gained, but which is not indigenous to Bornu proper. — *kándāge tósōbē*, vegetable-butter, imported to Bornu from Pika. The Hausas call it *kádānya* or *mei kádānya*; accordingly the statement in Major Denham's Travels p. 324 is to be corrected.

tósunō, *a.* grey (said of horses, camels, asses, goats).

tsā, *s.* a foot or span (a measure).

tsábā, *s.* road, way, street: *tsabá ngimi*, a broad, open road, a high-way; *tsábā Mákkābē*. 1) way to Mecca. 2) the milky way.

tsábal, *s. i. q.* *tsábā*.

tsabāngin, *v.* I accompany part of the way.

tsábqata, *a.* gathered, collected, assembled.

tságar, *s.* an agricultural implement used for digging. It consists of a wooden handle and an iron socket which latter is about one foot long and, at the bottom, of the breadth of a man's hand.

Tságam, *s.* a festival, happening in the month of *Lafeloúal*, and during which only fowls are eaten.

tságata, *a.* pierced, stabbed, churned.

tságē, *s.* pomp, fine costly clothes, ornaments, attire.

tságēgata, *a.* dressed gorgeously, arrayed.

tságēngin, *v.* I dress (any thing) gorgeously, I array, adorn.

tsákkata, *a.* covered.

tságeskín, *v.* I put in, drive in, ram in; *e. g.* *kágelma bá-nō tsátsege ngúmdērō*, the smith fastened a hoe to the handle.

tságūsa, *s.* benefactor.

tságūtsāngin, *v.* I become a benefactor.

tsáka, *s.* a small dry-measure, consisting of a calabash of two spans and two finger-joints in circumference.

tsál, *s.* net, trap-net for the purpose of catching a kind of deer called *ngérvī*.

tsálei, *s.* a pen or stall in the marketplace where a particular kind of cattle or other articles are sold.

tsáli, *s.* a large, rough bag, made of a network of ropes, and used by blacksmiths and traders in natron.

tsálima, *s.* one who catches deer with a trap-net.

tsálingin, *v.* I cut, as with an axe or sword. This word is used of chopping off the millet-stalks in harvest, they being about an inch in diameter, so that they have to be cut with a kind of hatchet. — *kúlō tsálingin*, *lit.* I cut a farm, *i. e.* I cut the bush for the purpose of making a farm in its place.

tsáman, *s.* (*i. q.* *kríge*), war: *tsáman sáŋgeskin*, I raise or begin a war.

tsámanwa, *s.* a warlike person, a warrior.

tsámanwa, *a.* having or containing war; *e. g.* *lárde tsámanwa*, a country having war, *i. e.* being at war; *diniā tsámanwa*, there is war.

tsamanwátšī, or *diniā tsamanwátšī*, an impersonal verb, derived from *tsámanwa*, there is war.

tsámgín, *v.* (*šī tsáptšín*), I gather, collect, draw together, bring together.

Conj. III., only in the *pl.*, to assemble, to come together.

tsamtsámā, *s.* a leather-bucket, about a foot and a half high, and about one foot in width. It is used for carrying water.

tsánei, *s.* clothing, clothes.

tsáneiva, *a.* having clothes.

tsánī, *s.* adulterer: *kámū tsánī*, adulteress.

tsánnā, *s.* (from [⚭]ج) heaven.

tsánūa, or *tsánūwa*, *s.* master (an appellation never used of a priest): *tsánūa mbétsī*, the master is at home or here; *kália tsánuābē*, a master's slave.

tsáŋgāŋgin, or *kánu tsáŋgāŋgin*, *v.* I produce or light a fire, by quickly rubbing any hard stick on a piece of rotten but dry *káŋi*-wood.

tsáŋgin, *v.* (*šī tsáktšín*), 1) I cover, shut: *wu p̄rō tsáŋgin*, I betroth or engage a girl, this being done by buying clothes for her and giving presents to her parents. The betrothment regularly takes place before the girl has attained

the age of puberty and precedes the marriage from one to three years.

- 2) I shut, close, tie up: *wu tšinnāni tsáŋgin*, I shut my door; *lukrántsega tsákkonō*, he closed his Koran.

tsáŋgin, *v.* 1) I stick, sting, stab, pierce: *ši sóbāni tšénnān tsátšī*, he has stabbed my friend with a knife; *kádī kóagā tímin tsátšī*, a serpent has bitten a man; *wu kátsūgan šīgā tsáŋgī*, I have pierced him with a spear.

- 2) I churn, by means of quickly twirling a stick, called *gúrumbal*, between my hands, in a calabash of cream.

tsáptę, or *tsáptā*, *n. a.*, the act of gathering, assembling.

tsáptęrám, *s.* place of assembly, rendez-vous.

tsar, *s.* root; *e. g.* *tsar gęsgābē*, a tree-root; *tsar kaúbē*, aurora, the dawn of day; also the evening redness of the sky.

tsárma, *s.* a certain military officer; see *alam*.

tsédī, *s.* 1) ground, earth; as *diniān tsédin*, heaven and earth; *tsédī dē*, bare, naked ground; *bēla tsédī dērō diskīn*, I make a town equal with the ground, I demolish it; *tsédī wáŋgin*, I divine or foretel by certain figures made with the fingers on the ground.

- 2) land, country (*i. q.* *lárde*); *e. g.* *nlú tsū tsédinémbě?* what is the name of thy country? *ši tsédin káliō*, he came by land.

tsédīga, *s.* ground, bottom; *e. g.* *tsédīga ŋkábēn*, at the bottom of the water; *tóliga wágonō*, *tsédiyāga wágonō*, he looked upwards, he looked downwards.

tsédigāwa, *a.* having a large rupture.

tsédírám, *s.* an annual land-tax.

tsébáŋgin, *v.* I send: *e. g.* *wu wókita tsébáŋskin*, I send a letter.

This word is used in reference to letters, presents, and other things; in reference to persons only, when they are sent to a place of punishment. It is never used of sending a messenger, for which purpose *nóteskin* is employed.

tsébed, *ad.* the whole day, all day long; *e. g.* *sándi tsébed tsúgādin*, they quarrel all day long.

tsébed tēles, or *tsébed tēlessō*, the same as *tsébed* alone, only more emphatical.

tsegáli, *s.* 1) the part of the mouth between the teeth and the cheeks, where *e. g.* tobacco-chewers insert their tobacco.

2) cheek.

tsékkata, *a.* troubled.

tsékkeshín, *v.* I hasten, hurry, speed myself, *trans.* and *intrans.*

tsel, *s.* sunshine; *e. g.* *keárīte tsel tsúgūtín*, the old man suns himself.

tsélam, or *tsélam*, *a.* black: *kām tsélam*, a black person, a negro. *tsélamgín*, *v.* I become black, dark; *e. g.* *diniā ngásō tsélamtši*, it became very dark.

tsélwa, *a.* having sunshine; *e. g.* *diniā tsélwa*, it is sunshine.

tséma, *s.* (also *yim tsémāwa*, or *altšima*, or *léma*), Friday, the Muhammadan Sabbath.

tsémgín, *v.* (*ši tsémtšin*), I groan, sigh.

tsémgín, *v.* (*ši tséptšin*), 1) I descend, come down; *e. g.* *ngō, sōbāni kērilan tséptšin*, behold, my friend descends from the mountain: *tāta gēsālan tséptši*, the boy has come down from the tree.

2) I alight, dismount; *e. g.* *kusótōa kaligimōlan tséptsei*, the strangers alighted from their camels. In this sense it is often used without mentioning the animal, *e. g.* *bérnientsan ši tséptse, kōgana ngásō tséptsā*, at their Capital he dismounted, and all the soldiers dismounted.

3) I land, I disembark.

4) I leave off, give up, have done with; *e. g.* *karāngē tseb-gasgānyā*, when I had left off reading.

5) with *ngāwa pātēn*, to encamp, *viz.* in the camp of the General or the common soldiers, *e. g.* *kōgana ngāwa pātēn tséptsāna*, the soldiers are encamped; or with *kēlēno*, to encamp in the king's camp, *e. g.* *mei kēlēnon tséptsēna*, the king is encamped.

6) to bring forth, cast young, said of horses, camels, mules and asses (comp. the Germ. *niederkommen*).

7) to settle down; *e. g. káfi káragān tséptsāna*, the locusts settled down in the forest.

Conj. II., 1) to come down to or for any thing; *e. g. krige űkírō tséktśagāna*, the warriors have dismounted for water.

2) to light upon, to settle down upon; *e. g. káfi kúlorō tséptsagāna*, the locusts settled down upon the farm.

Conj. IV. 1) I cause to descend, I bring down, *c. Acc.*

2) I cause to leave off, I cause to finish.

tsemút, *s.* a species of rats, with a long mouth and a very offensive smell.

tséngin, *v. (ši tséktśin)*, I shake or wave the hand as an expression of gladness.

tséngin, *v. (ši tséktśin)*, I trouble, pester, oppress, plague.

tsér, a specific adverb, joined to *ngá* the accent of which it throws from the *a* to the *ñ*; *e. g. tátāni ngá tsér*, my child is very well.

tseréndin, an impersonal form of the obsolete verb *réndeskin*: it pains, aches.

tsérniē, *s.* the heaps in which the millet is laid on the ground after being cut, for the purpose of drying.

tsóga, *s.* cap.

tsógāma, *s.* cap-maker.

tsógāwa, *a.* provided with a cap.

tsóge, *s.* quiver.

tsógūa, *a.* provided with a quiver.

tsógō, *s.* a basket, a plight.

tsógōma, *s.* basket-maker.

tsóti, *s.* fool, a stupid or infatuated person, a madman.

tsóngin, *v.* I ornament, embellish, adorn by engraving, or incision of any kind.

tsóngin, *v. (ši tsóktśin)* 1) I take a pinch with the tips of the fingers; *e. g. wu tábā tsóngē, kéntsārō seringin*, I take a pinch of snuff.

2) I dip; *e. g. wu argalámnyin adouagā tsóngin*, I dip my pen into ink.

3) I sow or plant, by letting the seed fall from between the

tips of the fingers; *e. g.* *ši árgem tsóktši*, he has planted millet.

4) to cut out or pick up, as with a bill: *e. g.* *gúbōgum šim kamáunbē tilō tsóktši*, the cock picked out one of the elephant's eyes.

5) with *dzegánan*, I spur.

tsou, *s.* 1) heat; *e. g.* *tsou kánnubē*, fire-heat; *tsou kárgibē*, anger, wrath; *tsou tígibē*, fever.

2) pain; *e. g.* *wu tsou pángin*, I feel pain; *tsou šimtsíbē*, the pain of his eyes.

3) heat of temper, wrath, passion; *e. g.* *Bódē Mángiga kótsei neṃtsouinyin*, the Bodes exceed the Margis in passion.

tsou, *a.* hot, hard, difficult, painful, hot-tempered, passionate.

tsoungin, *v.* I become hot, angry, violent.

tsū, *s.* 1) name; *e. g.* *ndū tsúnem?* what is thy name?

2) the ceremony of giving names to children, corresponding to our baptism: *béri tsúbē*, the food served at such a ceremony.

3) good name, reputation, fame: *ni tsúndē bibínemī*, thou hast spoiled our good name.

tsúbū, *s.* a tempest in which only part of the sky is covered by clouds.

tsúgulī, *s.* hole, perforation (*viz.* holes going right through any thing, from end to end: thus this word differs from *be-lága*): *tsúgulī gárubē*, a hole in a wall; *tsúgulī tsáncibē*, a hole in clothes; *tsúgulī kéntsábē*, the nostrils.

tsúgulīwa, *a.* perforated.

tsúguram, *s.* key: *wu tsúguram kológeskin*, I lock with a key.

tsúguramma, *s.* maker of keys, and one whose office it is to carry the keys of great men.

tsúgurē, *s.* the hump of a camel and buffalo.

tsui, an impers. verb: it is enough, it will do.

tsúma, *s.* or *málam tsúma*, the priest who performs the ceremony of giving names to infants.

tsúmgin, *v.* (*ši tsúptšin*), I put down, I set, place, erect, stick in.

tsúmgin, *v.* (*ši tsúmtšin*), see *dzúmgin*.

tsūngin, *v.* (*ši tsúktšin*), I pierce, cut open.

tsūngu, *s.* perspiration: *wu tsūngu gǒngī*, I perspire.

tsūngūa, or *tsūngūwa*, *a.* perspiring.

tsūngūrám, *s.* (also *kálugū tsūngūrám*) a small sort of shirt worn for the purpose of absorbing perspiration.

tsúrám, *s.* the fee due to a priest for performing the ceremony of giving names to an infant.

tsúrī, *s.* (also *tsúrī múskōbē*) a handful, *i. e.* as much as the hand can contain, when formed into a hollow. — comp. *kem*.

tsurǒngin, *v.* I measure by handfuls.

tsúrō, *s.* belly, middle, midst, inside: *tsúrō múskōbē*, the palm of the hand; *tsúrō šībē*, the sole of the foot; *tsúrō kálem-bēn*, within the bowels; *tsúrō gǒngin*, to become pregnant (said of women), to become with young (said of animals); *kām tsúrō tǐlōn táskin*, I am sincere, faithful, honest, towards any one; *kām tsúrō ndin táskin*, I behave insincerely, perfidiously, treacherously, to any one, *e. g.* *wu nǐgū tsúrō tǐlōn nǐgtaskō*, *nǐ wǐgū tsúrō ndin skítām*, I was a sincere friend to thee, and thou to me a treacherous one: *šǐgū tségei tsúrō tǐlon*, he follows him from all his heart, *i. e.* gladly.

tsúrō-fag, *s.* (comp. the Germ. *Vaudgurt*), the straps by which the saddle is fastened upon a horse or camel.

tsúrōa or *tsúrōwa*, *a.* being with child, being with young.

tsurómbulō, *s.* (*lit.* belly-filling) a festival, happening in the month of *Miram*, in which there is a great deal of feasting. The same festival is also called "*kánu gépta*," or "fire-thrown", from the circumstance that the youths throw burning pieces of wood upon trees, after night has set in.

tsúsǐngin, *v.* (*ši tsúsšín*), I vomit.

tsústǐ or *tsústā*, *n. a.* the act of vomiting.

tsústema or *tsústāma*, *s.* vomiter, one who easily vomits.

tsū, *s.* past time, the past, time previous to that of speaking; as *kábū tsábē*, a former-day; *ām tsábē*, 1) people of former times; 2) people who have been here a little while ago; *mánu tsábéturō*, on account of the previous word.

tšā, or tšā-kwōya, conj. if. — see Gram. §. 318—322.

tšāgen, s. animal, living creature, especially those whose meat is eaten by man.

tšáman, or tšā, ad. before, beforehand, previously, antecedently, at first; e. g. *wu tšáman nǒngī*, I knew it before; *wu tšáman nandírō gúlŋganíba?* did I not tell you before? — *ni wúgā tšā súrumba?* didst thou see me before?

tšámē, s. (also tšámē šereārdm) a court of justice, the house where law-matters are decided.

tšē, s. rope, string, cord, line.

tšéma, s. rope-maker.

tšēni, s. a little calabash with a long handle, used as a ladle.

tšēnīma, s. dealer in small calabashes.

tšēngin, v. I draw, pull along, lead, conduct.

tšēnā, s. knife: tšēnā árgalamrám, a pen-knif; tšēnā ányal tīlōa, a one-edged knife; tšēnā múskōrám, a dagger, constantly worn by the Bornuese on their left arm.

tšēnāma, s. a cutler.

tšī, s. 1) mouth: tšī tīlórō, at one and the same time, together, in company, in a body. (The idea is probably “as compact as what is taken into the mouth at once”): e. g. *kō-ganánem ʹgásō tšī tīlórō tšítsa*, let all thy soldiers get up in a body! — *tšī rǒngin* or *tsáingin*, I hold my tongue, keep or shut my mouth, am silent, quiet; *tšī yākéskin*, I join in a conversation, I intrude, meddle with (comp. the Germ. den Mund in etwaß hängen); *tšī ndiwa*, double-tongued, deceitful, perfidious, treacherous; *kām tšī ndyúa*, a traitor.

2) opening in general: *tšī belágubē*, the opening of a hole; *tšī kálugubē*, the opening of a shirt to fit round the neck.

3) entrance, door, gate; e. g. *tšī gédibēn tsúlūge!* let him come out through the East-gate! *tšī némbē*, the entrance to the house, the house-door.

4) end, conclusion; *e. g.* *mánāte*, *átēma tšintsugō*, as for the story, this is its end.

5) shore, bank; *e. g.* *tšī níki mándabē*, the sea-shore: *tšī kómodūgubē*, the banks of a river.

tšibátō, *s.* a black, very poisonous and much dreaded, serpent.

tšibdā, *s.* an aromatic powder, used for perfuming.

tšibī, *s.* a small calabash with a long neck; *e. g.* *tšibī sálārám*, or *tšibī sálābē*, such a small calabash which is used for washing before prayer.

tšiga, *s.* the gate of a city.

tšigā, *s.* bag.

tšigāma, *s.* a porter, a door-keeper. Also a title of the royal Officers who keep the seven gates of the Capital.

tšigārám, *s.* a toll which has to be paid before the gates of cities.

tšilēle or *tšilūle*, *s.* spittle: *wu tšilēle tēpāngín*, I spit; *wu tšilile ntširingín*, I spit out.

tšilī, *s.* the collector of taxes in the cold season.

tšilīram, *s.* (*i. q.* *bīngmram*) tax.

tšilwā, *s.* rat.

tšim, *s.* bitterness.

tšim, *a.* bitter, disagreeable, unpleasant.

tšima, *s.* (*i. q.* *tšilī*) a collector of taxes.

tšimbī, *s.* fist: *tšimbī kēmgín*, I make a fist, I double my fist.

tšimgín, *v.* (*ši tšimtšín*) to become bitter.

tšimrám or *tšimtšimgōrám*, *s.* gall, bile.

tšínādē, *s.* a flint for striking fire: *wu tšínādē káramgín*, I strike fire.

tšínāđerám, *s.* a steel for striking fire.

tšinnā, *s.* gate, door.

tšínógōwa, *a.* being characterized by the word “*tšínógō!* rise”!
— only *yim tšínógōwa*, the day of the general resurrection.

tšínugal, *s.* a metal similar to German silver.

tšingín, *v.* 1) I arise, I stand up.

2) I rise from the dead: *lókte* or *yim tšínógōbē*, the general resurrection.

3) I rise from an illness, I recover; *e. g.* *ganá kármurō gáptse dúgō tšigóskō*, I was nigh unto death, ere I recovered.

4) I set out, I start.

5) to sprout or shoot out of the ground, to spring; *e. g.* *mázarmi tšítšī*, the maize is sprung up.

Conj. II. I rise up to or against another.

Conj. IV. I cause to rise, I raise.

tšírā, *s.* gravel: *túnū tšírā*, 1) a disease of the bladder, the gravel.

2) king's evil, *i. q.* *túnū láfia*.

tšíráfūn, *s.* (also *súnō tšíráfūn*) boot, generally reaching up to the body.

tšírārám, *s.* the stomach of birds, so called from the sand found in it.

tšírāwa, *a.* gravelly, full of gravel.

tšírē, *s.* 1) truth, reality; *e. g.* *sóbā tšírēbē*, a true, a real friend.

2) revelation of truth, retribution; *e. g.* *nā tšírēbē*, the place of retribution, the bar of God's judgment.

tširemárō, *ad.* truly, really, well; *e. g.* *tširemárō nemégam*, thou hast spoken truly; *wúgā wúsené tširemárō!* look at me well!

tširéngin, *v.* (only used in the third pers.), to become true, real, to be verified, realized, to be true, real; *e. g.* *mána neményenáté tširétsī*, the thing of which we have been speaking has become realized.

tšírērō, *ad.* truly, really; *e. g.* *rōnémyē pérōtē tšírērō tserágī kwōyá*, if thy soul really loves this girl.

tšírēwa, or *tšírē*, *a.* true, truthful, veritable.

tšít, a specific adverb: *kámē tšít*, very red.

tšítata, *s.* (also *tšítata bérābē*) the thatch of the barn, called *bérā*: *tšítata tándeskin*, I make such a thatch.

tšíte, *n. a.* the act of rising: a rise.

tšítēma, *s.* one who rises, especially one who does not remain long in one place, but changes places frequently.

tšúa, or *tšóa*, *s.* the second cleaning or weeding of the millet farm, after planting.

tšudāgin, or *tšodāgin*, *v.* I weed or dress the millet-field for the second time. This work is performed when the millet is from five to seven feet high and it consists not merely in weeding, but also heaping more soil round the stalks of the millet.

tšūrū, *a.* striped (said of horses, camels, mules and asses.)

tū, *pron.* that (in the *pl.* *tōni*.)

tūbbā, *s.* honour, respect, reverence.

tūbbāma, *a.* honourable, respectable.

tūbgata, *a.* honoured, respected, esteemed.

tūgō, *ad.* yonder, far away.

tūgšī or *tūχsī* (*comp.* *tōgsāngin*), *s.* only *kānī tūχsī*, a species of goats with very long hair.

tūgunō, *s.* ball, especially the balls which the Bodes make of a certain fish and which they sell for food.

tūlō, see *tīlō*.

tūlur, *num.* seven.

tūluskin or *tūlūgeskin*, *v.* I take out, pull out, drive out. This verb is evidently derived from *lūgeskin*.

tūmbi, *s.* stomach.

tūngin, *v.* (*šī tūptšīn*) I honour, respect, reverence, *c.* *Dat.*; *e. g.* *tatājiyāyē abāntsurō tūptšē*, let every child honour his father!

Conj. IV., c. Ac., I persuade, convince one; *e. g.* *wu šigu yite-
tūbgeskī magarāntirō létšī*, I persuaded him to go to school.

tūngin, *v.* (*šī tūtšīn*) I squeeze, press; *e. g.* *wu tūnūni tūngin*, I press out my sore.

Conj. II. I squeeze or press against or upon any thing; *e. g.* *bārbū šigu tšēdirō tūtšegī*, the robber pressed him down upon the ground.

tūnū, *s.* sore, ulcer, wound, cut: *tūnū lāfīa*, king's evil.

tūnūu, *a.* having a sore or sores.

tūnūma, *s.* one constantly afflicted with sores.

tūngin, *v.* I drive down, ram in, fasten in the ground; *e. g.* *wu
leīma tūngin*, I pitch a tent; *wu per tūngin*, I tie a horse,
(see *ntšūrōma*); *ntšilau tūngin*, I lay a snare.

túrī, *s.* leanness.

túrī, *u.* lean, meagre (said of meat and animals, but not of men; — see *déri*.)

túšəngin, *v.* (*ši túššin*), I clean from the second, fine, chaff by beating; *e. g.* *kámū árgentséga túššin*.

túšəngin, *v.* (*ši túššin*) I stick, pin, ram in; *e. g.* *káni tsédirō túšəngī*, I stuck my stick into the ground.

Conj. II. I put in, lay in, sow, plant; *ši nēmō kánuu túšəngī*, he set the house on fire.

Conj. IV., *c. Ac.*, I plant, sow; *e. g.* *wu kásūnīni tsédirō yitə-túšgəškī*, I have sown my seed in the earth.

tústəma, *s.* one who cleans corn from chaff.

tústəma, *s.* one who sticks, pins, or rams any thing in the ground.

tústəma, *s.* one who rests, waits.

túsu, *s.* 1) pause, a mark in the book after a period or chapter.
2) such a period or chapter itself, a lesson.

tusúngin, *v.* (*ši túššin*) I rest. wait, abide, stay. It is only used intransitively, and to wait for any one is expressed by *guréngin*.

tútāma, *s.* (also *tšē tūtāma*, or *nšilaiú tūtāma*) a trapper, one who makes traps or lays snares.

tústə, *s.* resting, rest: *nā tústibē*, resting-place.

tústəram, *s.* a mortar for beating or pounding any thing.

tústəram, *s.* (also *nā tústəram*) resting-place, especially by the road, under a *kávage*- or *tšátša*-tree.

tutúngin, *s.* I stuff any thing full, I press down.

U.

úgu, *num.* five.

úri, *num.* fifteen.

urmōngin or *wurmōngin*, *v.* I am pleased, gratified, satisfied, I am pleased with, I thank. *c. Acc.* and *Dat.*

W.

wadá, *s.* dwarf.

wádada, *s.* misery, distress, affliction, destitution; *e. g.* *wádadū šiga tsáti*, distress has carried him off.

wágē, *s.* the hereafter, eternity: *diniā wágēbē*, the world to come.

wágē, *ad.* hereafter, in the next world, afterwards, then.

wányē, *s.* morning: *wányē láfia*, good morning! *bónyē wányē*, "night and morn", *e. g.* *álla bónyē wányē ngúburō ntšó!* may God give thee long life! — This word is properly the first pers. *pl.* of *wángī* (comp. *wátši*) which, in course of time, seems to have passed into a substantive.

wángin, *v.* I see the morning, I have reached the morning safely. (Perhaps originally = *pángin*, I awake.) — The impersonal form *diniā wátši*, or merely *wátši* means "It is day". — The two verbal forms *wátši* and *wányē* seem to be frequently converted into substantives, signifying "morning", "day". — Common matutinal salutations are: 1) *wánemba?* or *wánūba?* to which the reply is respectively: *wángī*, *wányē*; 2) *wánemī láfia* or *wánuwī láfia*, to which the reply is, *wángī láfia*, or *wányē láfia*, or simply *láfia*, or *láfia lei*.

wángin, *v.* I will not, want not, I dislike, abhor, detest.

Conj. II., 1) to leave to any one what he borrowed; *e. g.* *wu nírō wántsegeskī*, I leave it to thee.

2) to pardon, forgive; *e. g.* *wu nírō mánāte wántsegeskī*, I forgive thee this matter.

Conj. III., only used impersonally, *e. g.* *mána wátī*, a matter displeases, offends; *sándi mánāntsa wátī* or *wátēna*, they are out with each other, they are on ill terms.

wáreskin, *v.* I am sick.

Conj. IV., I make sick; *e. g.* *másenāte wúgā skitewárō*, these vegetables have made me sick.

wárgata, *a.* burnt, roasted, melted.

wárngin, *v.* 1) I burn; *e. g.* *wu kúlō wárngī*, I burnt the farm

(viz. the wood and grass upon it); *krīge bēla ṅāsō wātšī*, the warriors have burnt all the towns.

2) I roast; *e. g. wu kúgui wārṅī*, I have roasted a fowl.

3) I melt: *fúlāte kandágurō wārtsā*, lit. they melt fresh butter into "melted butter," *i. e.* they melt butter.

Conj. IV., I burn; *e. g. šī ṅéntse tsetūárgī*, she burnt her pots (viz. as potters do.)

wārṅin, *v.* I grasp, seize hastily, catch at, snatch, take off, take away (*e. g.* prey).

wárte, *n. a.* the act of burning, roasting.

wárte, *n. a.* the act of seizing, taking.

wártema, *s.* one who seizes hastily.

wárterám, *s.* place where meat is roasted.

warwár, *s.* a stricture in the urethra.

wásā, *s.* a certain dish prepared of millet-flour, honey, water in which the *álfa*-fruit has been soaked, and butter. — *wásā keámbe*, cheese.

wásili, *s.* white person, a Caucasian, any one who is not a Negro.

wásilirám, *s.* the houses assigned to whites near the residence of the king.

wáte, *n. a.* the act of awaking in the morning; *e. g. wáteni kaláfīa*, I awoke well.

wátsagál, *s.* the act of lying on the back.

wátsagálma, *s.* one who is accustomed to sleep on his back.

wátsagálingin, *v.* I lie on my back.

wátsébgata, *a.* becoming, proper, decent.

wátsémgin, *v.* (*šī wátséptšin*) it behoves, becomes me, *c.* Acc. and Dat., *e. g. agóte wúgā wátséptši* or *wátsébeši*, this thing becomes me; *krīge málammo wátséptšeni*, war does not become a priest.

watsouála, *s.* whore, harlot, fornicator.

wátšī, *s.* morning, time, year; *wátšisō*, every time, every day, every year, *e. g. káfī wátšisō išin bágō*, the locusts do not come every year. — This word is properly the third pers. sing. perf. of *wārṅin*, governed by the noun *dínīa* in the

common expression *dinā wátšī*, it is day. After this had become a standing expression, the noun could be omitted, without affecting the meaning, and, in course of time, the remaining *wátšī* assumed the character of a substantive.

weina, sometimes *woina*, *s.* a thick but small pancake, made of bean-flour or millet-flour: *weina káŋin*, I make a pancake; *weina géreškin*, I eat a pancake.

weináram, *s.* or *ŋgeia weináram*, the pan in which pancakes are baked.

wóaladl, *s.* servant (as opposed to slave).

wóaladima, *s.* the master of a servant or servants.

wóaladŋin, *v.* I become a servant.

wóaladiwa, *a.* having a servant or servants.

wóbi, *s.* left side, left hand, *i. q.* *bíge*.

wóbi, *a.* left, *e. g.* *násā wóbi*, the left side.

wóbima, *s.* one who is left-handed.

wódiša, *s.* the act of sneezing: *wódiša yākéškin*, I sneeze.

wodišáŋin, *v.* I sneeze.

wōgérma, *s.* notice: *wōgérma yākéškin*, I give notice.

wōgermáŋin, *a.* published, known.

wōgérma, *s.* a public crier.

wōgermáŋin, *v.* I publish, give notice.

wókita, *s.* letter: *wu wókita ruŋáŋin*, I write a letter; *wu wókita nóteskin* or *tsebáŋin*, I send a letter.

wókitāma, *s.* the writer or reader of a letter.

wólŋin, *v.* 1) I return, go or come back; *e. g.* *dinā bunéšia*, *wu wólŋin*, I shall return, when it is night.

2) I come to, arrive at; *e. g.* *tátu lelétšinnō wólšia*, when the child had become able to walk about.

3) to come to, to amount to: *tátōa sándi kām yásgurō wólšei*, (the number of) the children amounted to three.

Conj. II., I return to; *e. g.* *wu abánirō wólgeškin*, I will return to my father.

Conj. IV., I cause to return, I turn back, drive back.

4) I turn out, I become: *mórō ŋgalārō wólgonō*, the millet turned out well; *ši táta ganárō wólgonō*, she has become childish.

wolónġin, v. I wash myself (*viz.* as a religious observance, before prayer).

wolóturam, s. the place for washing before prayer.

wólte, or wóltā, n. a. the act of returning: return.

wóngin, v. (*ši wóptšin*), I strike with something heavy, I knock, beat.

Conj. II. I strike or knock any body down.

wónte, ad. now, then.

wóntsam, s. 1) a sort of barber whose work it is to shave the head of males, to tattoo infants on the eighth day after their birth, and to circumcise boys, which latter practice is performed in the fifth, seventh, ninth, eleventh or thirteenth year of their age.

2) the work or duties of such a barber.

wóntsámġin, v. I perform the work of a barber.

wóntsámma, s. (*i. q. wóntsam*) barber.

wóntsammánġin, v. I become a barber.

wóntsámmārám, s. the fee of a barber for shaving, circumcising and tattooing.

wósaġ, s. sherd, broken piece; *e. g. ngé wósagġō tárti*, the pot is broken in pieces.

wórābi, s. a sling, an instrument for flinging stones: *wu wórābi worámġin* or *wórābi worābġin*, I throw with a sling.

wóseġġin, v. (*ši wóššin*) I beat in a mortar, for the purpose of cleaning from chaff, as millet, rice &c.

wosgága, a. shameless, impertinent, rude.

wóte, a negative and defective verb (in *pl. wótogō*): do not, be not!

wóte, ad. not. — see Gram. §. 236, 1. and 293, 3.

wu, pron. I.

wūagánġin, v. (used only in the third pers., as: *wūagátse*, *wūagátši*, *wūagágoskō*, *wūagátsoškō*), 1) to happen. take place: *áġi wūagátse?* what is the matter?

2) to be time for any thing: *kidāni wūagátši*, the time for my work has come; *sála wūagátši*, it is time for prayer.

wuféġin, v. I breathe quickly, I pant, I gasp.

wufěte, *n. a.* the act of breathing, panting.

wufětema, *s.* one affected with asthma.

wulgáta, *a.* peeled.

wúlŋin, *v.* I peel, strip off skin or bark.

Conj. III. I lose skin, *e. g.* by knocking a limb against any thing.

wúlwulī, *s.* a certain noise made by women as an expression of joy, in making which they quickly move the tongue from one side of the mouth to the other.

wúlwulŋin, *v.* (*i. q.* *wúlwulī yākěskin*) I make such a noise.

wúŋin, *v.* 1) I see, look: *wu kálāni wúŋin*, I consider, remember, recollect.

2) I look after, attend to, oversee; *e. g.* *ndú tatoáni ŋgúlāro wátšin?* who will look well after my children?

3) I look for, I seek; *e. g.* *kóayē kámūga wūgányā, tsírūnī*, the man having sought the woman, found her not.

Conj. II. 1) I look after or seek anything (Ac.) for anybody (Dat.).

2) with Ac., I look out for, I expect any one.

3) with Ac. and Dat., I wait for one who owes me, *i. e.*

I do not adopt measures against him to enforce payment. (*cfr.* the Germ. *Einem zusehen = einem zuwarten*).

4) c. Dat., I help one to see. I show; *e. g.* *wúrō nēm-nēmga wúsegené!* show me thy house!

wurúŋin, *v.* I grow up, I become an adult, I grow: *kénelę bīnēmnyin wurátšin*, the cotton grows in the cold season.

wuráte, *n. a.* the act of growing, growth.

wurátema, *s.* one who grows up fast.

wúri, *num.* fifteen, a fortnight; — see Gram. § 206.

wurmōŋin, *v.* (*i. q.* *urmōŋin*) I am pleased with, I approve of, I like.

wúrŋin, *v.* 1) I unload, take off; *e. g.* *kaligimōnīga wúrŋin*, I unload my camel; *keiwántse wúrŋin*, I take off its load.

2) I unroof a house; *e. g.* *ši nēntse wúrtonō*, he will take off the thatch from his house.

3) I cut off all the branches of a tree.

Conj. II. I cut off for; *e. g.* *ši gěsgā kánĩntsurō wurgígunō*, he cut off the branches of a tree for his goats.

wusāngin, *v.* I threaten, frighten, *c. Ac.*

wusāngin or *wusēngin* or *usēngin*, *v.* I thank, greet, salute, *c.*

Ac. — *wúse!* or repeated *wúse wúse!* a common salutation on meeting, like our "how are you?"

wusáte, *n. a.* the act of thanking, greeting.

wusátēma, *s.* one who heartily thanks, or regularly greets.

wusáteram, *s.* instrument for frightening, threatening, as a whip &c.

wusēngin, *v.* (*ši wúššin*) 1) I cause a camel to kneel down, by striking it on one of its legs.

2) I unload a beast of burden.

wúsge, *num.* eight.

wúsgeŋ, *num.* eighteen.

wústē, *n. a.* the act of unloading.

wútsā, *s.* happiness, comfort.

Y.

yā, *s.* 1) mother: *yā ganá*, a title given in polygamy to a father's wife who is not at the same time one's mother; *yā kúra*, aunt, *viz.* a mother's elder sister (see *yígana*). In addressing, *yái* is often used for *yáni*.

2) womb, *i. q.* *ngérge*.

3) trunk, stem; *e. g.* *yā gésgābē*, the trunk of a tree.

yā, *s.* (*i. q.* *yayá*) a brother or sister by the same father and the same mother.

yakkáraskin, *v.* (probably a Relative or Causative form of *karāngin* or *karáskin*) I teach, *c. Ac.* of the thing, and *Dat.* of the person; *e. g.* *ši wúrō lukrángā sakkárei*, he taught me the Koran.

yākéskin, *v.* 1) I put, put in or on: *wu kálugū yākéskin*, I put on a shirt; *táta yākéskin*, (used of plants) to set on fruit, to bear fruit; *wu tšini yākéshin*, I put my mouth into a conversation, *i. e.* I interrupt, especially in a rude, forward manner; *wu búrgū yākéskin*, I cry for help, I cry

out loud; *wu fúgurō yūkéskin*, I put forth, I go forth, I advance.

- 2) I appoint, direct: *meiyē kóganāwa tsáke, nā kámpūberō kásšō*, the king appointed soldiers, to come (*i. e.* to go) to the blind men.

yal, *s.* house (*viz.* in a metaphorical sense), family, friendship, relationship. It can be used by a landlord so as to comprehend his wives, children, servants and slaves: by a sovereign, to include either merely his family and household, or all and every one of his subjects. In the latter sense the word corresponds to our "tribe", "people", "nation", and they speak *e. g.* of a *yal Āfunóbē*, the Hausa-nation, *yal Nífēbē*, the Nufe-nation, *yal Túbōbē*, the Turbo-nation, *yal Bōrnúmābē*, the Bornu-nation. In the sense of "relationship, family", the word is very comprehensive, and may include the most distant relatives.

yála, *s.* North.

yálan, *ad.* on the North.

yaláŋgin, *v.* I go to the North.

yálārō, *ad.* northward.

yálma, *s.* one who has a numerous family.

yámbuskin, *v. intr.*, only used in the third pers., *e. g.* *kánu tsámbin*, the fire burns.

yámbúskin, *v. (ši tsámbin)* 1) I give birth, bring forth. It is used of women and cattle, but neither of horses (see *tsémgín*) nor of beasts of prey (see *pínigin*).

- 2) I beget (used in reference to males).

- 3) I bear fruit, bear: *árgem 'gúburō tsámbī*, the millet bore plentifully.

Conj. III., *támbuskī*, I was born.

yámgin, *v. (ši yáptsin)* 1) I sprinkle; *e. g.* *ši wírō níké yábesegeí*, he has sprinkled me with water.

- 2) I throw, throw away: *šilā ngáfō dáŋgābēn yábgēdu*, they threw the bones behind a fence.

yaŋgáŋgaskin, *v.* I mock, mimic, make sport; *e. g.* *tátatę láge keárigā saŋgáŋgei*, that wicked boy mimicked the old man.

yàngē, *s.* trousers.

yàngēma, *s.* maker of trousers.

yàngēwa, *a.* having trousers.

yárdūgēsķin, *v.* I accompany; *e. g.* *abáni wúgā sárdugī*, my father accompanied me.

yārūgáta, *a.* redeemed, liberated.

yārūngin, *v.* I redeem, ransom, liberate, *c. Ac.*

Conj. II., *c. Ac.*, I redeem.

Conj. III., *yārūtēsķin*, also: *wu kálāni yārūtēsķin*, I ransom myself.

yārūte, *n. a.* the act of liberating: redemption.

yārūtéma, *s.* redeemer, liberator.

yáskīn or *yátēsķin*, *v.* I carry, bring, take away, take.

yáya or *yaiá*, *s.* 1) great grandparent, great grandfather, great grandmother.

2) great grandchild, great grandson, great granddaughter.

yayá, *s.* (sometimes contracted into *yā*) an elder brother or sister: *yayáni kēngālī* or *yayáni kōángā*, my elder brother; *yayáni kašigana* or *yayáni kāmū*, my elder sister.

yayári, *s.* 1) a grandparent's grandparent, a grandparent's grandfather, or grandmother.

2) a grandchild's grandchild.

yayárīwa, *a.* 1) having grandchildren's grandchildren.

2) having grandparents' grandparents (alive).

yáyāwa, *a.* having great grandchildren or great grandparents.

yayáwa, *a.* having elder brothers or sisters.

yéli, *s.* 1) a long projecting tooth, a tusk, fang: *yéli kamáunbē*, ivory; *yéli gádubē*, the fang of a boar.

2) tooth, as: *yéli pērbē*, *kaligimōbē*, *kórobē*, *kérībē*.

yéngin, *v.* (*šī yéntsīn*) I move, turn.

Conj. III., to move or turn itself, said of serpents.

yéngin, *v.* 1) I answer; *e. g.* *wu širō yéngī*, I answered him.

2) *keíga yéngin*, Ising (the songs of the Natives being responsive).

yéri, or *neṃyéri*, *s.* the office of the *yérīma*.

yérīma, *s.* a military dignitary, next to the *keígamma*, leading a thousand horse to war.

yérīram, *s.* (also *dīmi yérīram*) a sheep brought from *Áir* (in Kamuri called *Yéri*), *i. e.* a wool-bearing sheep, *i. q.* *kún-dīma*.

yesákkata, *a.* gelded, castrated: *dálō yesákkata*, or merely *dal yésak*, an ox.

yesákte, *n. a.* the act of gelding: castration.

yesákteṃa, *s.* gelder.

yesáŋgin, *v.* (*ši yesáktšin*) I castrate, unman, geld.

yēsáskin, *v.* 1) I repair, restore, prepare, make good: *wu dígal yēsáskin*, I make the bed: *wu sóbānrō ṇem yēsáskin*, I prepare a house for my friend.

2) I clean; *e. g.* *ši tígī p̄rntsíbē tsásci*, he cleaned his horse. *yēsēráskin*, *v.* I cough.

yētē, *n. a.* the act of answering or singing: answer, song.

yētēṃa, *s.* singer, chanter.

yētēskin, *v.* I plait, twist, braid; *e. g.* *wu tšē yētēskin*, I twist a cord.

yētseráskin, *v.* I believe: *wu mánuṇem yētseráskī*, I believe thy word; *wu nígā yētseráskī*, I believe thee.

yētšgskin, *v.* 1) I kill, slay, slaughter; *e. g.* *bárbū kāmūga tšētšī*, the robber has killed a woman.

2) I break, cut, destroy; *e. g.* *ṇgepal kúguibē tīlō tšī kulbētēn yētsemīa*, thou having broken one fowl-egg at the entrance of the hole; *ši gēsḡā tšētšī*, he has cut down a tree.

3) I cheat, deceive; *e. g.* *kámte wúgā ššēšī*, the man has cheated me.

yéllō, *s.* loud, immoderate laughter: *yéllō yākéskin*, I laugh immoderately.

yer, or *yer*, *s.* 1) benefit, kindness, favour, blessing; *e. g.* *wúrō yer dīmī*, thou hast shown me a favour.

2) peace, tranquillity; *e. g.* *yérmá?* or *yérbá?* is it peace? is all well?

yérma, *s.* benefactor; *e. g.* *álla yérmāndégō*, God is our benefactor.

yéṣeigin, *v.* (*ši yéššin*) I politely go out of the way, in order that another may pass by (construed with a Dative).

Conj. IV. *yiteyěsgeskin*, I cause another to go out of my way. This is considered rude, even in Bornu.

yěskin, *v.* (*šī tsei*) I drink.

yéste, *n. a.* the act of politely moving out of another's way.

yéstema, *s.* a polite, modest person.

yibbuskin, *i. q.* *búskin*.

yibū, *s.* pain in the sides.

yífuskin, or *yíbuskin*, *v.* I buy.

yígana or *yígana*, *s.* (derived from *yā ganá*) aunt, *viz.* one's mother's younger sister.

yígata, *a.* unloosed, loose.

yikélskin, or *yekélskin*, *v.* I teach, *c.* Acc. of the thing, *c.* Dat. of the person; *e. g.* *wu kitábū širō yikélskī*, I taught him a book. — It is probably the Relative form of *lískin*, to learn, = to help to learn.

yilúgin, *v.* 1) I shout, halloo.

2) to roar, as said of the lion.

yim, *s.* day, time.

yimbúlskin or *yembúlskin* or *yumbúlskin*, *v.* I fill: *e. g.* *ngē-
nīgā úkín yimbúlskī*, I have filled my pot with water.

yíngin, *v.* (*šī yínšín*) I breathe. — Conj. II. and IV., *c.* Dat., I cause one to breathe, *i. e.* I keep him alive, support, maintain him.

yíni, an indefinite pronoun, is used in predicating something of any one whose name one wishes to withhold; *e. g.* *kān
yíni tšī*, a certain man came, or, a Mr. so and so came.

yintę, *n. a.* the act of breathing, breath.

yíngin, *v.* (*i. q.* *wulúgin*) I loose, unloose, untie.

yiryáskin, *v.* I add, increase.

yíręskin, *v.* (*šī tšírín*) I cry, lament, wail. (*sō yíręskin*, *úl*).

yirúgin, *v.* I throw, cast, plunge, sow.

Conj. II. I throw to or before, I plunge, sow into; *e. g.* *kāmū šankáfa kúguirō yirtsegin*, a woman gives (throws) rice to the fowls; *kógana pérmtsa krígurō yirtsagei*, the soldiers precipitated their horses upon the enemy.

yískin, *v.* 1) I give: *wu nírō nęm tšískin*, I give thee a house

- 2) I forgive: *wúrō laifī šē!* or *wúrō nēmdībī šē!* forgive me my wrong!
- 3) I give permission. I allow, suffer, permit: *šē bānāntsegeskē*, allow me to help thee! *šē tátānēm nēgeskē*, let me take care of thy child!
- 4) I place, set, direct (comp. the use of the Hebrew יָרַךְ): *pēsḡāntségu Gédirō tšō dūgō sālītšin*, he turns his face towards the East before (= when) he prays.
- 5) I appoint, make (again like יָרַךְ): *kūrū kógana gadērō keigamma tšō*, he again made a soldier General.

yítēm, s. sin: *yítēm dískin*, I commit sin.

yítēmma, s. sinner.

yōngin, v. (*ši yóktšin* — with the change of *ō* into *o*) I drive, turn to flight.

yúgeskin, v. (only used in the impersonal form *tsúgin*) to come out; e. g. *bū kéntsānyin tsúgin*, I bleed from the nose; *kālī túnūnyin tsúgin*, pus comes out of my sore.

yundúskin, v. (*ši tsúndin*) I swallow.

yūrúskin, v. I fall down, I fall.

Conj. II. or IV. *yukkúruskin* 1) I fall upon, I attack: *mína undirō sakkúrinté*, when the lion fell upon us.

2) to set (said of the sun); e. g. *kéngal tsukkúrīa*, *ndúma pátō pērātšin bágō*, no one sweeps the house after sunset.

yúwūreskin or *yúrúskin*, v. I laugh. — Conj. II. *yukkúruskin*, or *yukkúreskin*, c. Dat., I laugh at: e. g. *ndúma wúrō suk-kúrení*, nobody laughed at me.

Z.

dzázirma, s. (i. q. *dzádzirma*) leopard.

dzárāfu, s. (i. q. *dzárāfu*) natron.

zegáli, s. (i. q. *dzegáli*) jaw.

zegána, s. (i. q. *dzegána*) spur.

D Á T Š I.



